

CHANDOGYA UPANISHAD



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CHAPTER 1

13 Sections

104 Verses

1 - 1 - 1

ओमित्येतदक्षरमुद्गीथमुपासीत ।

ओमिति ह्युद्गायति तस्योपव्याख्यानम् ॥ १.१.१ ॥

omityetadakṣaramudgīthamupāsīta |

omiti hyudgāyati tasyopavyākhyānam || 1.1.1 ||

Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their oneness.] How you recite this Om is being explained. [1 - 1 - 1]

1 - 1 - 2

एषां भूतानां पृथिवी रसः पृथिव्या अपो रसः ।

अपामोषधयो रस ओषधीनां पुरुषो रसः

पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः

साम्न उद्गीथो रसः ॥ १.१.२ ॥

eṣāṃ bhūtānāṃ pṛthivī rasaḥ pṛthivyā apo rasaḥ |

apāmoṣadhayo rasa oṣadhīnāṃ puruṣo rasaḥ

puruṣasya vāgraso vāca ṛgrasa ṛcaḥ sāma rasaḥ

sāmna udgītho rasaḥ || 1.1.2 ||

The earth is the essence of all things, living or non-living; water is the essence of the earth; plants are the essence of water; human beings are the essence of plants; speech is the essence of human beings; the Rig Veda is the essence of speech; the Sāma Veda is the essence of the Rig Veda; and the udhītha is the essence of the Sāma Veda. [1 - 1 - 2]

1 - 1 - 3

स एष रसानांरसतमः परमः परार्ध्योऽष्टमो
यदुद्गीथः ॥ १.१.३ ॥

sa eṣa rasānāṃrasatamaḥ paramaḥ parārdhyo'ṣṭamo
yadudgīthaḥ || 1.1.3 ||

This udgītha [Om] is the best of all essences. It is the best of all that exists. It is the eighth, and it has the highest status. [1 - 1 - 3]

1 - 1 - 4

कतमा कतमर्कतमत्कतमत्साम कतमः
कतम उद्गीथ इति विमृष्टं भवति ॥ १.१.४ ॥

katamā katamarkkatamatkatamatsāma katamaḥ
katama udgītha iti vimṛṣṭaṃ bhavati || 1.1.4 ||

Which are the Ṛks? Which are the Sāmas? Which are the udgīthas? This is the question. [1 - 1 - 4]

1 - 1 - 5

वागेवक्प्राणः सामोमित्येतदक्षरमुद्गीथः ।
तद्वा एतन्मिथुनं यद्वाक्च प्राणश्चर्क्य साम च ॥ १.१.५ ॥

vāgevarṇkprāṇaḥ sāmomityetadakṣaramudgīthaḥ |
tadvā etanmithunaṃ yadvākca prāṇaścarkca sāma ca || 1.1.5 ||

[In answer to the foregoing question:] Speech is the same as Ṛk; prāṇa [life] is the same as Sāma; and Om is nothing but udgītha [Brahman] itself. They are pairs: speech and life, Ṛk and Sāma. [1 - 1 - 5]

1 - 1 - 6

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे संसृज्यते
यदा वै मिथुनौ समागच्छत आपयतो
वै तावन्योन्यस्य कामम् ॥ १.१.६ ॥

tadetanmithunamomityetasminnakṣare saṁsṛjyate
yadā vai mithunau samāgacchata āpayato vai
tāvanyonyasya kāmam || 1.1.6 ||

This dual combination of speech and life merge into each other and become one in this syllable Om. It is like a male and a female meeting and satisfying each other's desires. [1 - 1 - 6]

1 - 1 - 7

आपयिता ह वै कामानां भवति य एतदेवं
विद्वानक्षरमुद्गीथमुपास्ते ॥ १.१.७ ॥

āpayitā ha vai kāmānāṁ bhavati ya etadevaṁ
vidvānakṣaramudgīthamupāste || 1.1.7 ||

He who worships Om as the udgītha [Brahman], knowing it as the one who receives everything, himself [finally] receives everything he desires. [1 - 1 - 7]

1 - 1 - 8

तद्वा एतदनुज्ञाक्षरं यद्धि
किञ्चानुजानात्योमित्येव तदाहैषो एव
समृद्धिर्यदनुज्ञा समर्थयिता ह वै
कामानां भवति य एतदेवं
विद्वानक्षरमुद्गीथमुपास्ते ॥ १.१.८ ॥

tadvā etadanujñākṣaram yaddhi
kiṃcānujānātyomityeva tadāhaiṣo eva
samṛddhiryadanujñā samardhayitā ha vai
kāmanāṃ bhavati ya etadevaṃ
vidvānakṣaramudgīthamupāste || 1.1.8 ||

That akṣaram [Om] stands for assent. A person says Om whenever he wants to say yes. This Om is the key to progress. He who worships Om as the udgītha [Brahman], knowing it thus [as the fulfiller of all desires], has all his desires fulfilled. [1 - 1 - 8]

1 - 1 - 9

तेनेयं त्रयीविद्या वर्तते ओमित्याश्रावयत्योमिति
शंसत्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै
महिम्ना रसेन ॥ १.१.९ ॥

teneyam trayīvidyā vartate omityāśrāvayatyomiti
śaṃsatyomityudgāyatyetasyaivākṣarasyāpacityai
mahimnā rasena || 1.1.9 ||

With Om one begins the threefold Vedic ritual, and with Om one starts reciting the Vedas. With Om one starts singing the Vedic hymns, and again with Om one sings the udgān [from the Vedas, in praise of Om, or Brahman]. All this is a tribute to Om. Again, all this is possible by virtue of the essence derived from Om [in the form of wheat and other food]. [1 - 1 - 9]

1 - 1 - 10

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद ।
नाना तु विद्या चाविद्या च यदेव विद्यया करोति
श्रद्धयोपनिषदा तदेव वीर्यवतरं भवतीति
खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ १.१.१० ॥

tenobhau kuruto yaścaitadevaṃ veda yaśca na veda |
nānā tu vidyā cāvidyā ca yadeva vidyayā karoti
śraddhayopaniṣadā tadeva vīryavattaraṃ bhavatīti
khalvetasyaivākṣarasyopavyākhyānaṃ bhavati || 1.1.10 ||

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [about Om], with faith in the teachers and in the scriptures, and according to the principles of the Upaniṣads [or of yoga] is more fruitful. This certainly is the right tribute to Om. [1 - 1 - 10]

1 - 2 - 1

देवासुरा ह वै यत्र संयेतिरे उभये प्राजापत्यास्तद्ध
देवा उद्गीथमाजहुरनेनैनानभिभविष्याम इति ॥ १.२.१ ॥

devāsurā ha vai yatra saṃyetire ubhaye prajāpatyāstaddha
devā udgīthamājahurānenainānabhibhaviṣyāma iti || 1.2.1 ||

The gods and goddesses and the demons are both children of Prajāpati, yet they fought among themselves. The gods and goddesses then adopted the path of the udgītha, thinking they would thereby be able to overcome the demons. [1 - 2 - 1]

1 - 2 - 2

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे
तं हासुराः पाप्मना विविधुस्तस्मात्तेनोभयं
जिघ्रति सुरभि च दुर्गन्धि च पाप्मना
ह्येष विद्धः ॥ १.२.२ ॥

te ha nāsikyam prāṇamudgīthamupāsāṃcakrire
taṃ hāsurāḥ pāpmanā vividhustasmātenobhayaṃ
jighrati surabhi ca durgandhi ca pāpmanā
hyeṣa viddhaḥ || 1.2.2 ||

The gods and goddesses worshipped the prāṇa presiding over the nostrils as udgītha. The demons, however, misused it. [To them it was only an organ of smelling.] That is why [because of this misuse] people smell both good and bad odours through the nostrils. [1 - 2 - 2]

1 - 2 - 3

अथ ह वाचमुद्गीथमुपासांचक्रिरे तां हासुराः
पाप्मना विविधुस्तस्मात्तयोभयं वदति सत्यं
चानृतं च पाप्मना ह्येषा विद्धा ॥ १.२.३ ॥

atha ha vācamudgīthamupāsāṃcakrire tāṃ hāsurāḥ
pāpmanā vividhustasmāttayobhayaṃ vadati satyaṃ
cānṛtaṃ ca pāpmanā hyeṣā viddhā || 1.2.3 ||

Next the gods and goddesses worshipped speech as udgītha [i.e., they used speech in praise of Om]. The demons, however, pierced it with evil [i.e., misused it out of ignorance]. This is why people use the organ of speech to speak both truth and untruth. This happens because speech was pierced with evil. [1 - 2 - 3]

1 - 2 - 4

अथ ह चक्षुरुद्गीथमुपासांचक्रिरे तद्धासुराः
पाप्मना विविधुस्तस्मात्तेनोभयं पश्यति
दर्शनीयं चादर्शनीयं च पाप्मना
ह्येतद्विद्धम् ॥ १.२.४ ॥

atha ha cakṣurudgīthamupāsāṃcakrire taddhāsurāḥ
pāpmanā vividhustasmātenobhayaṃ paśyati
darśanīyaṃ cādarśanīyaṃ ca pāpmanā
hyetadviddham || 1.2.4 ||

Next the gods and goddesses worshipped the eye as udgītha [as a praise to Om]. The demons, however, pierced it with evil [i.e., misused it out of ignorance]. This is why people see both good and bad things with the eyes. They see both because of ignorance. [1 - 2 - 4]

1 - 2 - 5

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे
तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं
शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना
ह्येतद्विद्धम् ॥ १.२.५ ॥

atha ha śrotramudgīthamupāsāṃcakrire
taddhāsurāḥ pāpmanā vividhustasmātenobhayaṃ
śṛṇoti śravaṇīyaṃ cāśravaṇīyaṃ ca pāpmanā
hyetadviddham || 1.2.5 ||

Next the gods and goddesses worshipped the faculty of hearing as udgītha [in order to praise Om]. The demons, however, pierced it with evil [i.e., misused it out of ignorance]. As a result, people hear both pleasant and unpleasant things with the ears. This happens because of ignorance.[1 - 2 - 5]

1 - 2 - 6

अथ ह मन उद्गीथमुपासांचक्रिरे तद्धासुराः
पाप्मना विविधुस्तस्मात्तेनोभयंसंकल्पते
संकल्पनीयंच चासंकल्पनीयं च पाप्मना
ह्येतद्विद्धम् ॥ १.२.६ ॥

atha ha mana udgīthamupāsāṃcakrire taddhāsurāḥ
pāpmanā vividhustasmātenobhayaṃsaṃkalpate
saṃkalpanīyaṃca cāsaṃkalpanīyaṃ ca pāpmanā
hyetadviddham || 1.2.6 ||

Next, the gods and goddesses worshipped the mind, because the mind makes it possible for them to chant the udgītha [the praise to Om]. But the demons even vitiated the mind. As a result, the mind has both good and bad thoughts. This happens because of ignorance. [1 - 2 - 6]

1 - 2 - 7

अथ ह य एवायं मुख्यः
प्राणस्तमुद्गीथमुपासांचक्रिरे तंहासुरा
ऋत्वा विदध्वंसुर्यथाश्मानमाखणमृत्वा
विध्वंसेतैवम् ॥ १.२.७ ॥

atha ha ya evāyaṃ mukhyaḥ
prāṇastamudgīthamupāsāṃcakrire taṃhāsurā
ṛtvā vidadhvaṃsuryathāśmānamākhaṇamṛtvā
vidhvaṃsetaivam || 1.2.7 ||

Next, the gods and goddesses worshipped the chief prāṇa as udgītha. As regards the demons, they all met their end in prāṇa, just as [chunks of earth] break into pieces when they hit an unbreakable stone. [1 - 2 - 7]

1 - 2 - 8

यथाश्मानमाखणमृत्वा विध्वंसत
एवं हैव स विध्वंसते य एवंविदि
पापं कामयते यश्चैनमभिदासति
स एषोऽश्माखणः ॥ १.२.८ ॥

yathāśmānamākhaṇamṛtvā vidhvaṃsata
evaṃ haiva sa vidhvaṃsate ya evaṃvidi
pāpaṃ kāmayate yaścainamabhidāsatī
sa eṣo'śmākhaṇaḥ || 1.2.8 ||

Just as when chunks of earth are thrown against an unbreakable stone they are themselves reduced to dust, similarly, if anyone wishes ill or causes an injury to a person who knows prāṇa, he invites his own destruction thereby. The person who knows prāṇa is immune to injury like a piece of unbreakable stone. [1 - 2 - 8]

1 - 2 - 9

नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा
ह्येष तेन यदश्नाति यत्पिबति तेनेतरान्प्राणानवति
एतमु एवान्ततोऽवित्त्वोत्क्रमति व्याददात्येवान्तत इति ॥ १.२.९ ॥

naivaitena surabhi na durgandhi vijānātyapahatapāpmā
hyeṣa tena yadaśnāti yatpibati tenetarāṇprāṇānavati
etamu evāntato'vittvotkramati vyādadātyevāntata iti || 1.2.9 ||

So far as the chief prāṇa is concerned, there is no good or bad odour for it. This is because it is pure [i.e., it is never touched by anything evil born of egotism]. If this prāṇa eats and drinks anything, it does so only to sustain the sense organs [such as the eyes, the ears, and so on]. When death occurs, the chief prāṇa does not eat or drink anything [and as a result, the sense organs collapse]. They seem to have left the body. [They still want to eat and drink, however, so that they may live, and] this is indicated by the fact that a person dies with the mouth open. [1 - 2 - 9]

1 - 2 - 10

तं हाङ्गिरा उद्गीथमुपासांचक्र एतमु
एवाङ्गिरसं मन्यन्तेऽङ्गानां यद्रसः ॥ १.२.१० ॥

taṃ hāṅgirā udgīthamupāsāṃcakra etamu
evāṅgirasam manyante'ṅgānām yadrasaḥ || 1.2.10 ||

The sage Aṅgirā worshipped the chief prāṇa as udgītha [i.e., Brahman, to whom the udgītha is addressed]. The chief prāṇa is referred to as āṅgirasa, for it is the rasa [i.e., the essence, or support] of all the aṅgas [organs]. [1 - 2 - 10]

1 - 2 - 11

तेन तं ह बृहस्पतिरुद्गीथमुपासांचक्र
एतमु एव बृहस्पतिं मन्यन्ते वाग्धि बृहती
तस्या एष पतिः ॥ १.२.११ ॥

tena taṃ ha bṛhaspatirudgīthamupāsāṃcakra
etamu eva bṛhaspatiṃ manyante vāgghi bṛhatī
tasyā eṣa patiḥ || 1.2.11 ||

This is why Bṛhaspati worshipped prāṇa as udgītha. Prāṇa is regarded as Bṛhaspati, for vāk [speech] is great [bṛhatī] and prāṇa is its lord [pati]. [1 - 2 - 11]

1 - 2 - 12

तेन तं हायास्य उद्गीथमुपासांचक्र एतमु
एवायास्यं मन्यन्त आस्याद्यदयते ॥ १.२.१२ ॥

tena taṃ hāyāsyā udgīthamupāsāṃcakra etamu
evāyāsyam manyanta āsyādyadayate || 1.2.12 ||

This is why Āyāsyā worshipped prāṇa as udgītha. They regarded this as Āyāsyā for it is that which comes [ayate] out of the mouth [āsyāt]. [1 - 2 - 12]

1 - 2 - 13

तेन तंह बको दाल्भ्यो विदांचकार ।
स ह नैमिशीयानामुद्गाता बभूव स
ह स्मैभ्यः कामानागायति ॥ १.२.१३ ॥

tena taṃha bako dālbhyo vidāṃcakāra |
sa ha naimiśīyānāmudgātā babhūva sa
ha smaibhyaḥ kāmānāgāyati || 1.2.13 ||

The sage Baka, son of Dalbha, came to know prāṇa as it was. That is why the sages of Naimiṣa forest selected him as the singer of their udgītha. He, in his turn, fulfilled their wishes.[1 - 2 - 13]

आगाता ह वै कामानां भवति य एतदेवं
विद्वानक्षरमुद्गीथमुपास्त इत्यध्यात्मम् ॥ १.२.१४ ॥

āgātā ha vai kāmānāṃ bhavati ya etadevaṃ
vidvānakṣaramudgīthamupāsta ityadhyātmam || 1.2.14 ||

If a person knows the real meaning of prāṇa and worships it as udgītha akṣara [i.e., as Akṣara Brahman] he himself becomes Akṣara Brahman. He then worships everyone he wants to worship [i.e., in singing for prāṇa he sings for all], and he attains all he desires. This is the attainment on the level of the body [adhyātma]. [The inner attainment is that he becomes one with prāṇa—that is, Akṣara Brahman.] [1 - 2 - 14]

1 - 3 - 1

अथाधिदैवतं य एवासौ तपति
तमुद्गीथमुपासीतोद्यन्वा एष
प्रजाभ्य उद्गायति ।
उद्यंस्तमो भयमपहन्त्यपहन्ता
ह वै भयस्य तमसो भवति
य एवं वेद ॥ १.३.१ ॥

athādhidaivataṃ ya evāsau tapati
tamudgīthamupāsītodyanvā eṣa
prajābhya udgāyati |
udyaṃstamo bhayamapahantypahantā
ha vai bhayasya tamaso bhavati
ya evaṃ veda || 1.3.1 ||

Next, how you worship from the standpoint of the forces of nature: There is the sun rising to give us heat. Worship it as udgītha. The sun rises to pray, as it were, for the welfare of all living beings. As it rises, it dispels the fear of darkness. One who knows this overcomes the fear of ignorance about birth and death. [1 - 3 - 1]

1 - 3 - 2

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ
स्वर इतीममाचक्षते स्वर इति प्रत्यास्वर
इत्यमुं तस्माद्वा एतमिमममुं
चोद्गीथमुपासीत ॥ १.३.२ ॥

samāna u evāyaṃ cāsau coṣṇo'yamuṣṇo'sau
svara itīmamācakṣate svara iti pratyāsvara
ityamuṃ tasmādvā etamimamamuṃ
codgīthamupāsīta || 1.3.2 ||

This prāṇa and that sun are alike. Prāṇa is warm, and the sun is also warm. Prāṇa is called svara [when it is 'going out' at the time of death]. The sun is also described as svara [when it 'sets'] and pratyāsvara [when it 'comes back']. Therefore, worship both prāṇa and the sun as udgītha. [1 - 3 - 2]

1 - 3 - 3

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै
प्राणिति स प्राणो यदपानिति सोऽपानः ।
अथ यः प्राणापानयोः संधिः स व्यानो
यो व्यानः सा वाक् ।

तस्मादप्राणन्ननपानन्वाचमभिव्याहरति ॥ १.३.३ ॥

atha khalu vyānamev odgītham upāsīta yadvai
prāṇiti sa prāṇo yadapāniti so'pānaḥ |
atha yaḥ prāṇāpānayoḥ saṁdhiḥ sa vyāno yo
vyānaḥ sā vāk |

tasmādapraṇannanapānanvācamabhivyāharati || 1.3.3 ||

Worship vyāna [the breath held between prāṇa and apāna that enables you to speak] as udgītha. Prāṇa is the breath drawn in and apāna is the breath drawn out. Vyāna is the breath held between prāṇa and apāna. This vyāna is also called vāk [speech], for in speaking a person has to hold the breath. [1 - 3 - 3]

1 - 3 - 4

या वाक्सर्कतस्मादप्राणन्ननपानन्नृचमभिव्याहरति
यर्कतसाम तस्मादप्राणन्ननपानन्साम गायति
यत्साम स उद्गीथस्तस्मादप्राणन्ननपानन्नृद्गायति ॥ १.३.४ ॥

yā vāksarktasasmādapraṇannanapānannṛcamabhivyāharati
yarkatsāma tasmādapraṇannanapānansāma gāyati

yatsāma sa udgīthastasmādapraṇannanapānannudgāyati || 1.3.4 ||

Whatever is vāk [speech] is also the Ṛk [part of the Ṛg Veda]. This is why a person stops breathing in and breathing out when reciting the Ṛk mantras. Whatever is the Ṛk is also the Sāma. This is why one recites the Sāma without breathing in or breathing out. That which is the Sāma is also the udgītha. This is why when one sings the udgītha one stops both breathing in and breathing out. [1 - 3 - 4]

1 - 3 - 5

अतो यान्यन्यानि वीर्यवन्ति कर्माणि
यथाग्नेर्मन्थनमाजेः सरणं दृढस्य
धनुष आयमनमप्राणन्ननपानंस्तानि
करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत ॥ १.३.५ ॥

ato yānyanyāni vīryavanti karmāṇi
yathāgnermanthanamājeḥ saraṇaṁ dṛḍhasya
dhanuṣa āyamanamaprāṇannanapānaṁstāni
karotyetasya hetorvyānamevodgīthamupāsīta || 1.3.5 ||

This is why, while doing feats demanding great strength—such as producing a fire by rubbing one stick of wood against another, running up to a target, or bending a stiff bow—a person does not breathe in or breathe out. For this reason, one should worship this holding of breath, called vyāna, as udgītha [Om]. [1 - 3 - 5]

1 - 3 - 6

अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण
एवोत्प्राणेन ह्युत्तिष्ठति वाग्गीर्वाचो ह गिर
इत्याचक्षतेऽन्नं थमन्ने हीदंसर्वस्थितम् ॥ १.३.६ ॥

atha khalūdgīthākṣarāṇyupāsītodgītha iti prāṇa
evotprāṇena hyuttiṣṭhati vāggīrvāco ha gira
ityācakṣate'nnam thamanne hīdaṁsarvaṁsthitam || 1.3.6 ||

Now, one should worship the syllables ut, gī and tha separately in the word udgītha. Prāṇa is represented by ut, for prāṇa is responsible for the [1 - 3 - 6]

1 - 3 - 7

द्यौरेवोदन्तरिक्षं गीः पृथिवी थमादित्य
एवोद्वायुर्गीरग्निस्थं सामवेद एवोद्यजुर्वेदो
गीर्ग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो वाचो
दोहोऽन्नवानन्नादो भवति य एतान्येवं
विद्वानुद्गीथाक्षराण्युपास्त उद्गीथ इति ॥ १.३.७ ॥

dyaurevodantarikṣaṃ gīḥ pṛthivī thamāditya
evodvāyurgīragnisthaṃ sāmaveda evodyajurvedo
gīrṅgvedasthaṃ dugdhe'smai vāgdohaṃ yo vāco
doho'nnavānannādo bhavati ya etānyevaṃ
vidvānudgīthākṣarāṇyupāsta udgītha iti || 1.3.7 ||

Heaven is ut, the space between heaven and the earth is gī, and the earth is tha. The sun is ut, air is gī, and fire is tha. The Sāma Veda is ut, the Yajur Veda is gī, and the Ṛg Veda is tha. The scriptures reveal their meaning to the seeker if he knows all this. One who worships ut-gī-tha as above gets plenty of food and also eats plenty of food. [Such a person also gets enlightenment.] [1 - 3 - 7]

1 - 3 - 8

अथ खल्वाशीःसमृद्धिरुपसरणानीत्युपासीत
येन साम्ना स्तोष्यन्स्यात्तत्सामोपधावेत् ॥ १.३.८ ॥

atha khalvāśīḥsamṛddhirupasaraṇānītyupāsīta
yena sāmṇā stoṣyansyāttatsāmopadhāvet || 1.3.8 ||

Now here are instructions about how one attains one's desired objectives: Keep meditating on the objectives. Also, pray for the objectives by singing the appropriate Sāma, and remember that the Sāma is the source of the things you are asking for. [1 - 3 - 8]

यस्यामृचि तामृचं यदार्षेयं तमृषिं
यां देवतामभिष्टोष्यन्स्यातां
देवतामुपधावेत् ॥ १.३.९ ॥

yasyāmṛci tāmṛcaṃ yadārṣeyaṃ tamṛṣiṃ
yāṃ devatāmabhiṣṭoṣyansyāttāṃ
devatāmupadhāvet || 1.3.9 ||

The Ṛk from which this Sāma is derived, the sage who conceived of this Sāma prayer, and the deity to whom the prayer is addressed—meditate on all of them. [1 - 3 - 9]

येन च्छन्दसा स्तोष्यन्स्यात्तच्छन्द
उपधावेद्येन स्तोमेन स्तोष्यमाणः
स्यात्तंस्तोममुपधावेत् ॥ १.३.१० ॥

yena cchandasā stoṣyansyāttacchanda
upadhāvedyena stomena stoṣyamāṇaḥ
syāttaṃstomamupadhāvet || 1.3.10 ||

One may use the Gāyatrī or some other hymn when praying, but one should meditate on it. Again, one may use a number of Sāma mantras while praying, but one must meditate on them [along with the deities to whom they are addressed]. [1 - 3 - 10]

यां दिशमभिष्टोष्यन्स्यात्तां
दिशमुपधावेत् ॥ १.३.११ ॥

yāṃ diśamabhiṣṭoṣyansyāttāṃ
diśamupadhāvet || 1.3.11 ||

No matter what direction one may face while praying, one should meditate on that direction [along with the presiding deities of that direction]. [1 - 3 - 11]

आत्मानमन्तत उपसृत्य स्तुवीत कामं
ध्यायन्नप्रमत्तोऽभ्याशो ह यदस्मै
स कामः समृध्येत यत्कामः स्तुवीतेति
यत्कामः स्तुवीतेति ॥ १.३.१२ ॥

ātmānamantata upasṛtya stuvīta kāmam
dhyāyannapramatto'bhyāśo ha yadasmai
sa kāmam samṛdhyeta yatkāmam stuvīteti
yatkāmam stuvīteti || 1.3.12 ||

Finally, as a person ends his prayer, he should ask for whatever he desires, making sure, however, that his pronunciation is correct. He should also think of himself [including his name, lineage, and caste]. Then whatever desire he has while praying is promptly and surely fulfilled. [1 - 3 - 12]

1 - 4 - 1

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति
ह्युद्गायति तस्योपव्याख्यानम् ॥ १.४.१ ॥

omityetadakṣaramudgīthamupāsītomiti
hyudgāyati tasyopavyākhyānam || 1.4.1 ||

Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their oneness.] How you recite this Om is being explained. [1 - 4 - 1]

1 - 4 - 2

देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशंस्ते
छन्दोभिरच्छादयन्त्यदेभिरच्छादयंस्तच्छन्दसां
छन्दस्त्वम् ॥ १.४.२ ॥

devā vai mṛtyorbibhyatastrayīm vidyām prāviśamste
chandobhiracchādayanyadebhiracchādayamstacchandasām
chandastvam || 1.4.2 ||

The gods and goddesses were afraid of death, so they took refuge in the rites and rituals of the three Vedas. They covered themselves, as it were, with mantras. Because they covered themselves with mantras, the mantras came to be known as chandas. [1 - 4 - 2]

तानु तत्र मृत्युर्यथा मत्स्यमुदके
परिपश्येदेवं पर्यपश्यद्दृचि साम्नि यजुषि ।
ते नु विदित्वोर्ध्वा ऋचः साम्नो यजुषः
स्वरमेव प्राविशन् ॥ १.४.३ ॥

tānu tatra mṛtyuryathā matsyamudake
paripaśyedevaṃ paryapaśyadṛci sāmni yajuṣi |
te nu veditvordhvā ṛcaḥ sāmno yajuṣaḥ
svameva prāviśan || 1.4.3 ||

Just as a person can see a fish swimming in shallow water [i.e., the fish is exposed to the risk of being caught], in the same way, Death could see the gods and goddesses when they depended on Vedic rituals [i.e., they were in easy reach of Death]. Realizing this, the gods and goddesses switched over to the recitation of Om. [1 - 4 - 3]

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येवंसामैवं
यजुरेष उ स्वरो यदेतदक्षरमेतदमृतमभयं
तत्प्रविश्य देवा अमृता अभया अभवन् ॥ १.४.४ ॥

yadā vā ṛcamāpnotyomityevātisvaratyevaṃsāmaivaṃ
yajureṣa u svarō yadetadakṣarametadamṛtamabhayaṃ
tatpraviśya devā amṛtā abhayā abhavan || 1.4.4 ||

When people recite the Ṛk, they start with Om, reciting it with great enthusiasm. They do the same when they recite the Sāma and Yajus. This Om is akṣara and also svara. It is a symbol of immortality and fearlessness. When the gods and goddesses took refuge in it, they attained immortality and fearlessness. [1 - 4 - 4]

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरं
स्वरममृतमभयं प्रविशति तत्प्रविश्य
यदमृता देवास्तदमृतो भवति ॥ १.४.५ ॥

sa ya etadevaṃ vidvānakṣaram praṇautyetadevākṣaram
svaramamṛtamabhayaṃ praviśati tatpraviśya
yadamṛtā devāstadamṛto bhavati || 1.4.5 ||

Even now anyone who knows this Om and worships it thus can attain the fearlessness and immortality of Om, which is akṣara, or svara. By becoming one with Om, a person can attain immortality, just as the gods and goddesses did. [1 - 4 - 5]

अथ खलु य उद्गीथः स प्रणवो यः
प्रणवः स उद्गीथ इत्यसौ वा आदित्य
उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति ॥ १.५.१ ॥

atha khalu ya udgīthaḥ sa praṇavo yaḥ
praṇavaḥ sa udgītha ityasau vā āditya
udgītha eṣa praṇava omīti hyeṣa svaranneti || 1.5.1 ||

That which is udgītha is also praṇava [Om]. So also, that which is praṇava is udgītha. That sun is udgītha, and it is also praṇava, because it seems to say Om [or, has the word Om in its mind] when it appears. [1 - 5 - 1]

1 - 5 - 2

एतमु एवाहमभ्यगासिषं तस्मान्मम
त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच
रश्मीस्त्वं पर्यावर्तयाद्बहवो
वै ते भविष्यन्तीत्यधिदैवतम् ॥ १.५.२ ॥

etamu evāhamabhyagāsiṣaṃ tasmānmama
tvameko'sīti ha kauṣītakiḥ putramuvāca
raśmīmstvaṃ paryāvartayādbahavo
vai te bhaviṣyantītyadhidaivatam || 1.5.2 ||

The sage Kauṣītaki said to his son: 'I worshipped the sun and its rays as one. That is why I had only one son, which is you. If you worship the sun and its rays separately, you will then have many children.' This is the worship of the forces of nature. [1 - 5 - 2]

1 - 5 - 3

अथाध्यात्मं य एवायं मुख्यः
प्राणस्तमुद्गीथमुपासीतोमिति ह्येष
स्वरन्नेति ॥ १.५.३ ॥

athādhyātmaṃ ya evāyaṃ mukhyaḥ
prāṇastamudgīthamupāsītomiti hyeṣa
svaranneti || 1.5.3 ||

Next, this is how worship concerning the physical body is performed: One should worship the chief prāṇa as udgītha, for it seems to say Om as it makes the organs [of perception and action] function. [1 - 5 - 3]

1 - 5 - 4

एतमु एवाहमभ्यगासिषं तस्मान्मम
त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच
प्राणांस्त्वं भूमानमभिगायताद्बहवो
वै मे भविष्यन्तीति ॥ १.५.४ ॥

etamu evāhamabhyagāsiṣaṃ tasmānmama
tvameko'sīti ha kauṣītakiḥ putramuvāca
prāṇāṃstvaṃ bhūmānamabhiḡāyatādbahavo
vai me bhaviṣyantīti || 1.5.4 ||

The sage Kauṣītaki said to his son: 'I worshipped prāṇa as just one entity, and therefore I had only one son. I suggest that you worship prāṇa as one with manifold qualities and with many forms while thinking, "May my children be many"'. [1 - 5 - 4]

1 - 5 - 5

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः
स उद्गीथ इति होतृषदनाद्धैवापि
दुरुद्गीथमनुसमाहरतीत्यनुसमाहरतीति ॥ १.५.५ ॥

atha khalu ya udgīthaḥ sa praṇavo yaḥ praṇavaḥ
sa udgītha iti hotṛṣadanāddhaivāpi
durudgīthamanusamāharatītyanusamāharatīti || 1.5.5 ||

For certain, that which is udgītha is praṇava, and that which is praṇava is also udgītha. Should the person performing a sacrifice make mistakes in pronunciation, that can be rectified [when he has the knowledge that udgītha and praṇava are the same]. [1 - 5 - 5]

1 - 6 - 1

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढं
साम तस्मादृच्यध्यूढं साम गीयत इयमेव
साग्निरमस्तत्साम ॥ १.६.१ ॥

iyamevargagniḥ sāma tadetadetasyāmṛcyadhyūḍhaṁ
sāma tasmādr̥cyadhyūḍhaṁsāma gīyata iyameva
sāgniramastatsāma || 1.6.1 ||

This earth is like the Ṛg Veda, and fire is like the Sāma Veda. The Sāma is based on the Ṛg Veda, and this is why the Sāma is sung based on the Ṛg Veda. The earth is sā and fire is ama. This sā and ama together make Sāma. [1 - 6 - 1]

1 - 6 - 2

अन्तरिक्षमेवर्वायुः साम तदेतदेतस्यामृच्यध्यूढं
साम तस्मादृच्यध्यूढं साम गीयतेऽन्तरिक्षमेव
सा वायुरमस्तत्साम ॥ १.६.२ ॥

antarikṣamevargvāyuh sāma tadetadetasyāmṛcyadhyūḍhaṁ
sāma tasmādr̥cyadhyūḍhaṁ sāma gīyate'ntarikṣameva
sā vāyuramastatsāma || 1.6.2 ||

The space between heaven and earth is the Ṛk, and air is the Sāma. This Sāma [called air] is based on the Ṛk [called the space between heaven and earth]. This is why the Sāma is sung based on the Ṛk. The space between heaven and earth is sā, and earth is ama. Together they are Sāma. [1 - 6 - 2]

1 - 6 - 3

द्यौरैवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढं
साम तस्मादृच्यध्यूढं साम गीयते द्यौरैव
सादित्योऽमस्तत्साम ॥ १.६.३ ॥

dyaurevargādityaḥ sāma tadetadetasyāmṛcyadhyūḍhaṃ
sāma tasmādr̥cyadhyūḍhaṃ sāma gīyate dyaureva
sādityo'mastatsāma || 1.6.3 ||

Heaven is the Ṛk, and the sun is the Sāma. This Sāma [called the sun] is based on the Ṛk [called heaven]. This is why Sāma scholars sing songs based on the Ṛk. Heaven is sām, and the sun is ama. Together they are Sāma. [1 - 6 - 3]

1 - 6 - 4

नक्षत्रान्येवर्कचन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढं
साम तस्मादृच्यध्यूढं साम गीयते नक्षत्राण्येव सा
चन्द्रमा अमस्तत्साम ॥ १.६.४ ॥

nakṣatrānyevarkcandramāḥ sāma tadetadetasyāmṛcyadhyūḍhaṃ
sāma tasmādr̥cyadhyūḍhaṃ sāma gīyate nakṣatrāṇyeva sām
candramā amastatsāma || 1.6.4 ||

The stars are the Ṛk, and the moon is the Sāma. This Sāma [called the moon] is based on the Ṛk [called the stars]. This is why Sāma scholars sing songs based on the Ṛk. The stars are the sām, and the moon is ama. Together they are Sāma. [1 - 6 - 4]

1 - 6 - 5

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं
परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढं
साम तस्मादृच्यध्यूढं साम गीयते ॥ १.६.५ ॥

atha yadetadādityasya śuklaṃ bhāḥ saivargatha yannīlaṃ
paraḥ kṛṣṇaṃ tatsāma tadetadetasyāmṛcyadhyūḍhaṃ
sāma tasmādṛcyadhyūḍhaṃ sāma gīyate || 1.6.5 ||

The white glow of the sun is the Ṛk, and its deep blue glow is the Sāma. The black glow called the Sāma is based on the white glow called the Ṛk. That is why the Sāma is sung based on the Ṛk. [1 - 6 - 5]

1 - 6 - 6

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं
परः कृष्णं तदमस्तत्सामाथ य एषोऽन्तरादित्ये
हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश
आप्रणस्वात्सर्व एव सुवर्णः ॥ १.६.६ ॥

atha yadevaitadādityasya śuklaṃ bhāḥ saiva sātha yannīlaṃ
paraḥ kṛṣṇaṃ tadamastatsāmātha ya eṣo'ntarāditye
hiraṇmayāḥ puruṣo dṛśyate hiraṇyaśmaśrurhiraṇyakeśa
āpraṇasvātsarva eva suvarṇaḥ || 1.6.6 ||

Then, [worship of the effulgent being in the sun]: The white glow of the sun is sā, and the dark bluish-black glow is ama. These two together make up the word Sāma. There is a deity within the orb of the sun, who is seen by yogīs. His whole body glitters like gold, even to his toe-nails. He has a bright golden beard and bright golden hair. [1 - 6 - 6]

1 - 6 - 7

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति
नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह
वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥ १.६.७ ॥

tasya yathā kapyāsaṃ puṇḍarīkamevamakṣiṇī tasyoditi
nāma sa eṣa sarvebhyaḥ pāpmabhya udita udeti ha
vai sarvebhyaḥ pāpmabhyo ya evaṃ veda || 1.6.7 ||

His eyes are like lotuses blossomed by the sun. He is called ut because he is above all weakness. He who knows this truth is also above all weakness. [1 - 6 - 7]

1 - 6 - 8

तस्यर्क्य साम च गेष्णौ तस्मादुद्गीथस्तस्मात्वेवोद्गातैतस्य
हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे
देवकामानां चेत्यधिदैवतम् ॥ १.६.८ ॥

tasyarkca sāma ca geṣṇau tasmādudgīthastasmāttvevogaṭaitasya
hi gātā sa eṣa ye cāmuṣmātparāñco lokāsteṣāṃ ceṣṭe
devakāmānāṃ cetyadhidaivatam || 1.6.8 ||

The Ṛk and the Sāma are his two singers who sing in praise of this god. This is why he is called udgītha, and this is why a singer of the udgītha is called an udgātā. There are worlds above the solar region, but the god in the solar region rules over them [and also supports them]. He also decides the wishes of the gods and goddesses. This is from the standpoint of the gods and goddesses. [1 - 6 - 8]

अथाध्यात्मं वागेवकर्प्राणः साम
तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढंसाम गीयते।

वागेव सा प्राणोऽमस्तत्साम ॥ १.७.१ ॥

athādhyātmam vāgevarkprāṇaḥ sāma
tadetadetsyāmṛcyadhyūḍham sāma
tasmādr̥cyadhyūḍham sāma gīyate |

vāgeva sā prāṇo'mastatsāma || 1.7.1 ||

Now an explanation with reference to the body: Speech is Ṛk, and prāṇa is Sāma. This Sāma [called prāṇa] is based on the Ṛk [called speech]. This is why Sāma scholars sing songs based on the Ṛk. Speech is sā, and prāṇa is ama. Together they are Sāma. [1 - 7 - 1]

चक्षुरेवर्गात्मा साम
तदेतदेतस्यामृच्यध्यूढंसाम
तस्मादृच्यध्यूढंसाम गीयते ।
चक्षुरेव सात्मास्तत्साम ॥ १.७.२ ॥

cakṣurevargātmā sāma
tadetadetsyāmṛcyadhyūḍham sāma
tasmādr̥cyadhyūḍham sāma gīyate |
cakṣureva sātāmastatsāma || 1.7.2 ||

The eyes are like the Ṛg Veda, and the self [i.e., the form seen in the eyes] is like the Sāma, which is based on the Ṛk. This is why the Sāma is sung based on the Ṛk. The eyes are the sā, and the self [the form in the eyes] is the ama. The two together are Sāma. [1 - 7 - 2]

1 - 7 - 3

श्रोत्रमेवईमनः साम तदेतदेतस्यामृच्यध्यूढंसाम
तस्मादृच्यध्यूढंसाम गीयते ।
श्रोत्रमेव सा मनोऽमस्तत्साम ॥ १.७.३ ॥

śrotramevarīmanah sāma tadetadetasyāmṛcyadhyūḍhaṁsāma
tasmādr̥cyadhyūḍhaṁsāma gīyate |
śrotrameva sā mano'mastatsāma || 1.7.3 ||

The organ of hearing is the Ṛk, and the mind is Sāma. This Sāma [called the mind] is based on the Ṛk [called the organ of hearing]. This is why Sāma scholars sing songs based on the Ṛk. The organ of hearing is sā, and the mind is ama. Together they are Sāma. [1 - 7 - 3]

1 - 7 - 4

अथ यदेतदक्ष्णः शुक्लं भाः सैवर्गथ यन्नीलं परः
कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढंसाम
तस्मादृच्यध्यूढंसाम गीयते । अथ यदेवैतदक्ष्णः
शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥ १.७.४ ॥

atha yadetadakṣṇah śuklaṁ bhāḥ saivargatha yannīlaṁ paraḥ
kṛṣṇaṁ tatsāma tadetadetasyāmṛcyadhyūḍhaṁsāma
tasmādr̥cyadhyūḍhaṁsāma gīyate | atha yadevaitadakṣṇah
śuklaṁ bhāḥ saiva sātha yannīlaṁ paraḥ kṛṣṇaṁ tadamastatsāma || 1.7.4 ||

Further, there is a white glow in the eyes, and this is compared with the Ṛg Veda. Then there is a similar glow which is a deep, dark blue. This is compared to the Sāma Veda. This dark glow is based on the white glow. This is why the Sāma is said to be based on the Ṛk. Sā of Sāma stands for the white glow in the eye, and ama stands for the deep blue glow. These two together are Sāma. [1 - 7 - 4]

1 - 7 - 5

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवकर्तृत्साम
तदुक्थं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव
रूपं यदमुष्य रूपं यावमुष्य गेष्णौ तौ
गेष्णौ यन्नाम तन्नाम ॥ १.७.५ ॥

atha ya eṣo'ntarakṣiṇi puruṣo dṛśyate saivarktatsāma
tadukthaṃ tadyajustadbrahma tasyaitasya tadeva
rūpaṃ yadamuṣya rūpaṃ yāvamuṣya geṣṇau tau
geṣṇau yannāma tannāma || 1.7.5 ||

The person seen in the eye is the Ṛk, the Sāma, the uktha [a part of the Sāma], and the Yajus. He is also the three Vedas. The person who is in the sun and the person who is in the eye are the same. The same two singers [i.e., the Ṛk and the Sāma] sing in praise of each of them, and they have the same names. [1 - 7 - 5]

1 - 7 - 6

स एष ये चैतस्माद्वर्वाञ्चो लोकास्तेषां चेष्टे
मनुष्यकामानां चेति तद्य इमे वीणायां
गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः ॥ १.७.६ ॥

sa eṣa ye caitasmādarvāñco lokāsteṣāṃ ceṣṭe
manuṣyakāmānāṃ ceti tadya ime vīṇāyāṃ
gāyantyetaṃ te gāyanti tasmātte dhanasanayaḥ || 1.7.6 ||

The person in the eye rules the world below him and also rules the desires of the human mind. Those who sing accompanied by the vīṇā, are, in fact, singing in his honour. This is why such musicians become wealthy. [1 - 7 - 6]

अथ य एतदेवं विद्वान्साम गायत्युभौ स
गायति सोऽमुनैव स एष चामुष्मात्पराञ्चो
लोकास्तांश्चाप्नोति देवकामांश्च ॥ १.७.७ ॥

atha ya etadevaṃ vidvānsāma gāyatyubhau sa
gāyati so'munaiva sa eṣa cāmuṣmātparāñco
lokāstāṃścāpnoti devakāmāṃśca || 1.7.7 ||

[This is what a worshipper achieves:] He who knows the Truth mentioned above [i.e., the Truth about Āditya, the sun], sings the Sāma in honour of both Āditya and the person in the eye. He then becomes one with Āditya. Not only that, he also attains mastery of the planes above Āditya and attains everything the gods and goddesses wish for. [In other words, such a person becomes divine]. [1 - 7 - 7]

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्तांश्चाप्नोति
मनुष्यकामांश्च तस्मादु हैवंविदुद्गाता ब्रूयात् ॥ १.७.८ ॥

athānenaiva ye caitasmādarvāñco lokāstāṃścāpnoti
manuṣyakāmāṃśca tasmādu haivaṃvidudgātā brūyāt || 1.7.8 ||

Now, [the same worshipper] also attains, by the grace of the Lord in the eye, all the worlds below that Lord. Again, he attains all that human beings may desire. This is why the singer will ask: [1 - 7 - 8]

कं ते काममागायानीत्येष ह्येव कामागानस्येष्टे
य एवं विद्वान्साम गायति साम गायति ॥ १.७.९ ॥

kaṁ te kāmamāgāyānītyeṣa hyeva kāmāgānasyeṣṭe
ya evaṁ vidvānsāma gāyati sāma gāyati || 1.7.9 ||

[A learned udgātā, who sings the Sāma, will ask the person for whose benefit he is singing:] ‘What shall I ask for on your behalf through my songs?’ He says this [because he knows the Lord in the eye presides over the Sāma and is capable of granting whatever the person wants] and he sings the Sāma, he sings the Sāma. [1 - 7 - 9]

त्रयो होद्गीथे कुशला बभूवुः शिलकः
शालावत्यश्चैकितायनो दाल्भ्यः प्रवाहणो
जैवलिरिति ते होचुरुद्गीथे वै कुशलाः स्मो
हन्तोद्गीथे कथां वदाम इति ॥ १.८.१ ॥

trayo hodgīthe kuśalā babhūvuḥ śilakaḥ
śālāvatyaścaikitāyano dālbhyaḥ pravāhaṇo
jaivaliriti te hocurudgīthe vai kuśalāḥ smo
hantodgīthe kathāṁ vadāma iti || 1.8.1 ||

In ancient times, these three—Śilaka, the son of Salāvat, Caikitāyana, the son of Cikitāyana of the Dalbha clan, and Pravāhaṇa, the son of Jīvala—were skilled in the art of the udgītha. They said: ‘We have mastered the art of the udgītha. If you so wish, we can discuss the udgītha’. [1 - 8 - 1]

1 - 8 - 2

तथेति ह समुपविविशुः स ह प्रावहणो
जैवलिरुवाच भगवन्तावग्रे वदतां
ब्राह्मणयोर्वदतोर्वाचं श्रोष्यामीति ॥ १.८.२ ॥

tatheti ha samupaviviśuḥ sa ha prāvahaṇo
jaivaliruvāca bhagavantāvagre vadatām
brāhmaṇayorvadatorvācaṃ śroṣyāmīti || 1.8.2 ||

They said, 'Let it be so,' and then sat down. Pravāhaṇa, the son of Jīvala, said: 'You two may please begin the debate. I would like to listen to the debate between you two brāhmins'.
[1 - 8 - 2]

1 - 8 - 3

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच
हन्त त्वा पृच्छानीति पृच्छेति होवाच ॥ १.८.३ ॥

sa ha śilakaḥ śālāvatyaścaikitāyanaṃ dālbhyamuvāca
hanta tvā pṛcchānīti pṛccheti hovāca || 1.8.3 ||

Śālāvat's son Śilaka said to the sage Caikitāyana Dālbhya, 'If you permit, I would like to ask you a question.' Dālbhya replied, 'Yes, ask'. [1 - 8 - 3]

1 - 8 - 4

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति
प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति
होवाचान्नस्य का गतिरित्याप इति होवाच ॥ १.८.४ ॥

kā sāmno gatiriti svara iti hovāca svarasya kā gatiriti
prāṇa iti hovāca prāṇasya kā gatirityannamiti
hovācānnasya kā gatirityāpa iti hovāca || 1.8.4 ||

Śilaka asked, ‘What is the support of Sāma?’ ‘It is the voice,’ replied Dālbhya. ‘What is the support of the voice?’ ‘The vital breath,’ answered Dālbhya. ‘What is the support of the vital breath?’ asked Śilaka. Dālbhya replied, ‘Food.’ Then Śilaka asked, ‘What is the support of food?’ Dālbhya said, ‘Water’. [1 - 8 - 4]

1 - 8 - 5

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का
गतिरिति न स्वर्गं लोकमिति नयेदिति होवाच
स्वर्गं वयं लोकं सामाभिसंस्थापयामः
स्वर्गसंस्तावंहि सामेति ॥ १.८.५ ॥

apāṃ kā gatirityasau loka iti hovācāmuṣya lokasya kā
gatiriti na svargaṃ lokamiti nayediti hovāca svargaṃ
vayaṃ lokaṃ sāmābhisamsthāpayāmaḥ
svargasaṃstāvaṃhi sāmeti || 1.8.5 ||

[Śilaka:] ‘What is the support of water?’ [Dālbhya:] ‘That world, heaven.’ [Śilaka:] ‘What is the support of that world?’ [Dālbhya:] ‘Don’t go beyond that heaven. We know Sāma is in heaven, and this is why Sāma is respected as heaven’. [1 - 8 - 5]

तं ह शिलकः शालावत्यश्चैकितायनं
 दाल्भ्यमुवाचाप्रतिष्ठितं वै किल ते
 दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते
 विपतिष्यतीति मूर्धा ते विपतेदिति ॥ १.८.६ ॥

taṃ ha śilakaḥ śālāvatyaścaikitāyanam
 dālbhyamuvācāpratiṣṭhitaṃ vai kila te
 dālbhya sāma yastvetarhi brūyānmūrdhā te
 vipatiṣyatīti mūrdhā te vipatediti || 1.8.6 ||

Śilaka Śālāvatya said to Caikitāyana Dālbhya: ‘O Dālbhya, your Sāma is then without a base. If someone knowledgeable about Sāma would now say [that your statement is wrong, and if he curses you saying,] “Your head will fall [if what you say turns out to be wrong],” your head will really fall’. [1 - 8 - 6]

हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाचामुष्य
 लोकस्य का गतिरित्ययं लोक इति होवाचास्य लोकस्य का
 गतिरिति न प्रतिष्ठां लोकमिति नयेदिति होवाच प्रतिष्ठां
 वयं लोकं सामाभिसंस्थापयामः प्रतिष्ठासंस्तावं
 हि सामेति ॥ १.८.७ ॥

hantāhametadbhagavato vedānīti viddhīti hovācāmuṣya
 lokasya kā gatirityayaṃ loka iti hovācāsy lokasya kā
 gatiriti na pratiṣṭhāṃ lokamiti nayediti hovāca pratiṣṭhāṃ
 vayaṃ lokam sāmābhisamsthāpayāmaḥ pratiṣṭhāsamstāvaṃ
 hi sāmeti || 1.8.7 ||

Dālbhya said, ‘Sir, if you permit, I would like to ask you about this.’ Śilaka replied, ‘Yes, ask.’ Dālbhya then asked, ‘What is the support of that heaven?’ Śilaka said, ‘This earth.’ ‘What supports this earth?’ asked Dālbhya. Śilaka replied: ‘Don’t think Sāma’s base is beyond this earth. We think Sāma is based on this earth, and we respect it as so’. [1 - 8 - 7]

तं ह प्रवाहणो जैवलिरुवाचान्तवद्वै किल ते
 शालावत्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते
 विपतिष्यतीति मूर्धा ते विपतेदिति
 हन्ताहमेतद्भगवतो वेदानीति
 विद्धीति होवाच ॥ १.८.८ ॥

taṃ ha pravāhaṇo jaivaliruvācāntavadvai kila te
 śālāvatya sāma yastvetarhi brūyānmūrdhā te
 vipatiṣyatīti mūrdhā te vipatediti
 hantāhametadbhagavato vedānīti
 viddhīti hovāca || 1.8.8 ||

Pravāhaṇa Jaivali said: ‘O Śālāvatya, your Sāma is not endless. If someone should now say that your head will fall off, it will fall off.’ Śilaka Śālāvatya then said, ‘O Lord, I want to learn from you [the truth about the Sāma].’ Jaivali replied, ‘Yes, learn from me’. [1 - 8 - 8]

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि
 ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त
 आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो
 ज्यायानकाशः परायणम् ॥ १.९.१ ॥

asya lokasya kā gatirityākāśa iti hovāca sarvāṇi
 ha vā imāni bhūtānyākāśādeva samutpadyanta
 ākāśaṃ pratyastaṃ yantyaśāśo hyevaibhyo
 jyāyānakāśaḥ parāyaṇam || 1.9.1 ||

Śilaka Śālāvatya asked Pravāhaṇa, ‘What is the end of this earth?’ Pravāhaṇa said: ‘Space, for everything that exists arises from space and also goes back into space. Space is superior to everything. Space is the highest goal’. [1 - 9 - 1]

1 - 9 - 2

स एष परोवरीयानुद्गीथः स एषोऽनन्तः परोवरीयो
हास्य भवति परोवरीयसो ह लोकाञ्जयति य
एतदेवं विद्वान्परोवरीयांसमुद्गीथमुपास्ते ॥ १.९.२ ॥

sa eṣa parovarīyānudgīthaḥ sa eṣo'nantaḥ parovarīyo
hāsyā bhavati parovarīyaso ha lokāñjayati ya
etadevaṃ vidvānparovarīyāṃsamudgīthamupāste || 1.9.2 ||

Earlier, mention was made of the udgītha being the best as also endless. He who is aware of this and worships the udgītha as such keeps attaining higher and higher worlds, and he becomes increasingly a better individual. [1 - 9 - 2]

1 - 9 - 3

तं हैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्तवोवाच
यावत्त एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो
हैभ्यस्तावदस्मिँल्लोके जीवनं भविष्यति ॥ १.९.३ ॥

taṃ haitamatidhanvā śaunaka udaraśāṇḍilyāyoktvovāca
yāvatta enaṃ prajāyāmudgīthaṃ vediṣyante parovarīyo
haibhyastāvadasmiṃlloke jīvanam bhaviṣyati || 1.9.3 ||

[In ancient times there was a sage named Atidhanvā, who was the son of Śunaka and who knew the science of udgītha very well.] Once when he was teaching this to his disciple Udaraśāṇḍilya, he declared: 'So long as you and your family preserve this knowledge, the quality of life in the world of your family will be higher than that of average people'. [1 - 9 - 3]

1 - 9 - 4

तथामुष्मिँल्लोके लोक इति स य एतमेवं विद्वानुपास्ते
परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति
तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥ १.९.४ ॥

tathāmuṣmiṁlloke loka iti sa ya etamevaṃ vidvānupāste
parovārīya eva hāsyaśmiṁlloke jīvanam bhavati
tathāmuṣmiṁlloke loka iti loka loka iti || 1.9.4 ||

As in this world, so also in the other world. He who knows the place of the udgītha and worships it accordingly enjoys the best in life in this world, and he enjoys the best in life in the other world also [after death]. [1 - 9 - 4]

1 - 10 - 1

मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह
चाक्रायण इभ्यग्रामे प्रद्राणक उवास ॥ १.१०.१ ॥

maṭacīhateṣu kuruṣvāṭikyā saha jāyayoṣastirha
cākrāyaṇa ibhyagrāme pradrāṇaka uvāsa || 1.10.1 ||

Once the land of the Kurus was hit by a bad thunderstorm, and a young man living there named Uṣasti, the son of Cakra, was in great distress. He left home accompanied by his child-wife and moved to a prosperous village. [1 - 10 - 1]

1 - 10 - 2

स हेभ्यं कुल्माषान्खादन्तं बिभिक्षे तं होवाच ।

नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति ॥ १.१०.२ ॥

sa hebhyaṃ kulmāṣānkhādantaṃ bibhikṣe taṃ hovāca |

neto'nye vidyante yacca ye ma ima upanihitā iti || 1.10.2 ||

Uṣasti saw an elephant-driver eating some pulses of poor quality, and he begged for a share of his food. The elephant-driver replied: 'This food in my bowl is all I have to eat. Besides this, I have nothing. [What should I do?]' [1 - 10 - 2]

1 - 10 - 3

एतेषां मे देहीति होवाच तानस्मै प्रददौ
हन्तानुपानमित्युच्छिष्टं वै मे
पीतंस्यादिति होवाच ॥ १.१०.३ ॥

eteṣāṃ me dehīti hovāca tānasmai pradadau
hantānupānamityucchiṣṭaṃ vai me
pītaṃsyāditi hovāca || 1.10.3 ||

Uṣasti said to the elephant-driver, 'Please give me some [of the pulses].' The driver then gave away the pulses and said, 'Here is some water.' [But Uṣasti declined it, saying,] 'That will amount to my drinking unclean water'. [1 - 10 - 3]

1 - 10 - 4

न स्विदेतेऽप्युच्छिष्टा इति न वा
अजीविष्यमिमानखादन्निति होवाच
कामो म उदपानमिति ॥ १.१०.४ ॥

na svidete'pyucchiṣṭā iti na vā
ajīviṣyamimānakhādanniti hovāca
kāmo ma udapānamiti || 1.10.4 ||

The elephant-driver asked, 'Aren't the pulses also unclean?' Uṣasti replied: 'I would die if I did not have these grains to eat. As regards drinking water, [it is not that important]. I can get it when I like'. [1 - 10 - 4]

1 - 10 - 5

स ह खादित्वातिशेषाञ्जायाया आजहार साग्र एव
सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥ १.१०.५ ॥

sa ha khāditvātiśeṣāñjāyāyā ājahāra sāgra eva
subhikṣā babhūva tānpratigṛhya nidadhau || 1.10.5 ||

After eating some of the food, he [Uṣasti] brought back what was left for his wife. The wife, however, had meanwhile obtained good alms. She accepted the food [from her husband] and put it aside [for future use]. [1 - 10 - 5]

1 - 10 - 6

स ह प्रातः संजिहान उवाच यद्बतान्नस्य
लभेमहि लभेमहि धनमात्रं राजासौ
यक्ष्यते स मा सर्वैरात्विज्यैर्वृणीतेति ॥ १.१०.६ ॥

sa ha prātaḥ saṁjihāna uvāca yadbatānnasya
labhemahi labhemahi dhanamātrāṁrājāsau
yakṣyate sa mā sarvairārtvijyairvṛṇīteteti || 1.10.6 ||

While leaving bed the next morning, Uṣasti said to his wife: ‘Oh, if only I could get something to eat, I could then earn some money. The king over there is going to perform a sacrifice, and very likely he would have entrusted to me all the work of a ṛtvik [a priest at a sacrifice]’. [1 - 10 - 6]

1 - 10 - 7

तं जायोवाच हन्त पत इम एव कुल्माषा
इति तान्खादित्वामुं यज्ञं विततमेयाय ॥ १.१०.७ ॥

taṁ jāyovāca hanta pata ima eva kulmāṣā
iti tānkhāditvāmuṁ yajñaṁ vitatameyāya || 1.10.7 ||

The wife said to him, ‘O dear husband, here are those pulses you gave me.’ Having eaten the pulses, Uṣasti left for the place where the sacrifice was being held [other priests having already started it]. [1 - 10 - 7]

1 - 10 - 8

तत्रोद्गातृनास्तावे स्तोष्यमाणानुपोपविवेश
स ह प्रस्तोतारमुवाच ॥ १.१०.८ ॥

tatrodgātṛnāstāve stoṣyamāṇānupopaviveśa
sa ha prastotāramuvāca || 1.10.8 ||

There at the sacrifice, he found those [the udgātṛs] who were singing the [Sāma] hymns and took a seat among them. Turning to the one who was singing the prastāva, he asked: [1 - 10 - 8]

1 - 10 - 9

प्रस्तोतर्या देवता प्रस्तावमन्वायता तां
चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति ॥ १.१०.९ ॥

prastotaryā devatā prastāvamanvāyattā tāṃ
cedavidvānprastoṣyasi mūrdhā te vipatiṣyatīti || 1.10.9 ||

‘O Prastotā, if you recite the prastāva without knowing anything about the god to whom this hymn relates, your head will fall’. [1 - 10 - 9]

1 - 10 - 10

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायता
तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ १.१०.१० ॥

evamevodgātāramuvācodgātaryā devatodgīthamanvāyattā
tāṃ cedavidvānudgāsyasi mūrdhā te vipatiṣyatīti || 1.10.10 ||

Next Uṣasti said the same thing to the person singing the udgītha: ‘O Udgātā, if you do not know anything about the god related to the udgītha and yet you sing the udgītha, your head will fall’. [1 - 10 - 10]

1 - 10 - 11

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या

देवता प्रतिहारमन्वायत्ता तां

चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते

विपतिष्यतीति ते ह समारतास्तूष्णीमासांचक्रिरे ॥ १.१०.११ ॥

evameva pratihartāramuvāca pratihartaryā

devatā pratihāramanvāyattā tāṃ

cedavidvānpratiharīṣyasi mūrdhā te

vipatiṣyatīti te ha samāratāstūṣṇīmāsāṃcakrire || 1.10.11 ||

He again said the same thing to the person singing the pratihāra: ‘O Pratihartā, if you sing the pratihāra without knowing anything about the deity relating to it, your head will fall.’ At this, they stopped their respective hymns and remained silent. [1 - 10 - 11]

1 - 11 - 1

अथ हैनं यजमान उवाच भगवन्तं वा

अहं विविदिषाणीत्युषस्तिरस्मि चाक्रायण इति होवाच ॥ १.११.१ ॥

atha hainaṃ yajamāna uvāca bhagavantam vā

aham vividiṣāṇītyuṣastirasmi cākṛāyaṇa iti hovāca || 1.11.1 ||

Then the prince performing the sacrifice said, ‘Sir, I would like to know who you are.’ He [Uṣasti] replied, ‘I am Uṣasti, the son of Cakra’. [1 - 11 - 1]

1 - 11 - 2

स होवाच भगवन्तं वा अहमेभिः सर्वैरात्विज्यैः
पर्येषिषं भगवतो वा अहमवित्त्यान्यानवृषि ॥ १.११.२ ॥

sa hovāca bhagavantam vā ahamebhiḥ sarvairārtvijyaiḥ
paryaiṣiṣaṁ bhagavato vā ahamavittiyānyānavṛṣi || 1.11.2 ||

He [the prince] said: 'I looked for you, revered sir, to give you all the work of the priests. As I could not find you, I entrusted the work to other [brāhmins]'. [1 - 11 - 2]

1 - 11 - 3

भगवांस्त्वेव मे सर्वैरात्विज्यैरिति तथेत्यथ
तर्ह्येत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो
धनं दद्यास्तावन्मम दद्या इति तथेति ह
यजमान उवाच ॥ १.११.३ ॥

bhagavāṁstveva me sarvairārtvijyairiti tathetyatha
tarhyeta eva samatisṛṣṭāḥ stuvatāṁ yāvattvebhyo
dhanam dadyāstāvanmama dadyā iti tatheti ha
yajamāna uvāca || 1.11.3 ||

[The prince said,] 'O Lord, please do for me all the work of the priest.' [Uṣasti replied:] 'Let it be so. Now let the priests already engaged by you recite as I instruct. But you will have to pay me as much as you promised to pay these priests.' 'It will be so,' said [the prince]. [1 - 11 - 3]

1 - 11 - 4

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता
प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि
मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा
सा देवतेति ॥ १.११.४ ॥

atha hainaṃ prastotopasasāda prastotaryā devatā
prastāvamanvāyattā tāṃ cedavidvānprastoṣyasi
mūrdhā te vipatiṣyatīti mā bhagavānavocatkatamā
sā devateti || 1.11.4 ||

Then the Prastotā came to [Uṣasti and said:] ‘Revered sir, you told me, “O Prastotā, if you sing the prastāva without knowing anything about the deity to whom the hymn is addressed, your head will fall.” Please tell me who that deity is’. [1 - 11 - 4]

1 - 11 - 5

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि
प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा
देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रास्तोष्यो
मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ १.११.५ ॥

prāṇa iti hovāca sarvāṇi ha vā imāni bhūtāni
prāṇamevābhisaṃviśanti prāṇamabhyujjihate saiṣā
devatā prastāvamanvāyattā tāṃ cedavidvānprāstoṣyo
mūrdhā te vyapatiṣyattathoktasya mayeti || 1.11.5 ||

Uṣasti said: ‘It is prāṇa [the vital force]. In prāṇa all things that we see around us [moving or unmoving], disappear [at the time of their destruction. And at the time of their appearance,] they appear from prāṇa. Prāṇa is that deity to whom the prastāva is addressed. If you had sung the hymn not knowing the deity to whom it is addressed, in spite of being warned by me, your head would surely have fallen’. [1 - 11 - 5]

1 - 11 - 6

अथ हैनमुद्गातोपससादोद्गातर्या
देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि
मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा
सा देवतेति ॥ १.११.६ ॥

atha hainamudgātopasasādodgātaryā
devatodgīthamanvāyattā tāṃ cedavidvānudgāsyasi
mūrdhā te vipatiṣyatīti mā bhagavānavocatkatamā
sā devateti || 1.11.6 ||

Then the udgātā came to [Uṣasti and said:] ‘Revered sir, you told me, “O Udgātā, if you sing the udgītha without knowing anything about the deity to whom the hymn is addressed, your head will fall.” Please tell me who that deity is’. [1 - 11 - 6]

1 - 11 - 7

आदित्य इति होवाच सर्वाणि ह वा इमानि
भूतान्यादित्यमुच्चैः सन्तं गायन्ति सैषा
देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यो
मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ १.११.७ ॥

āditya iti hovāca sarvāṇi ha vā imāni
bhūtānyādityamuccaiḥ santaṃ gāyanti saiṣā
devatodgīthamanvāyattā tāṃ cedavidvānudagāsyō
mūrdhā te vyapatiṣyattathoktasya mayeti || 1.11.7 ||

Uṣasti said: ‘It is āditya [the sun], for all these beings pay homage to the sun, which is high above. Āditya is that deity to whom the udgītha is addressed. If you had sung the udgītha not knowing the deity to whom it is addressed, your head would surely have fallen, as I had told you’. [1 - 11 - 7]

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता
प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि
मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा
सा देवतेति ॥ १.११.८ ॥

atha hainaṃ pratihartopasasāda pratihartaryā devatā
pratihāramanvāyattā tāṃ cedavidvānpratiharīṣyasi
mūrdhā te vipatiṣyatīti mā bhagavānavocatkatamā
sā devateti || 1.11.8 ||

Next, the pratihartā came to [Uṣasti and said:] ‘Revered sir, you told me, “O Pratihartā, if you sing the pratihāra without knowing anything about the deity to whom the hymn is addressed, your head will fall.” Please tell me who that deity is’.[1 - 11 - 8]

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतन्यन्नमेव
प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता
तां चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य
मयेति तथोक्तस्य मयेति ॥ १.११.९ ॥

annamiti hovāca sarvāṇi ha vā imāni bhūtanyannameva
pratiharamāṇāni jīvanti saiṣā devatā pratihāramanvāyattā
tāṃ cedavidvānpratyaharīṣyo mūrdhā te vyapatiṣyattathoktasya
mayeti tathoktasya mayeti || 1.11.9 ||

Uṣasti said: ‘It is anna [food], for all these beings support themselves by eating food. Anna is that deity to whom the pratihāra is addressed. If you had sung the pratihāra not knowing the deity to whom it is addressed, your head would surely have fallen, as I had told you’. [1 - 11 - 9]

1 - 12 - 1

अथातः शौव उद्गीथस्तद्ध बको दाल्भ्यो
ग्लावो वा मैत्रेयः स्वाध्यायमुद्वव्राज ॥ १.१२.१ ॥

athātaḥ śauva udgīthastaddha bako dālbhyo
glāvo vā maitreyaḥ svādhyāyamudvavrāja || 1.12.1 ||

UNow, an udgītha [to food] sung by dogs. The story is: Baka Dālbhya, who was also known as Glāva Maitreya, went one day to a quiet place to study the scriptures [the udgītha]. [1 - 12 - 1]

1 - 12 - 2

तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये
श्वान उपसमेत्योचुरन्नं नो
भगवानागायत्वशनायामवा इति ॥ १.१२.२ ॥

tasmai śvā śvetaḥ prādurbabhūva tamanye
śvāna upasametyocurannaṃ no
bhagavānāgāyatvaśanāyāmavā iti || 1.12.2 ||

A white dog appeared before him, as if he wanted to do the sage a favour. Then several other smaller dogs came to the white dog and said: 'O Lord, please sing for us. We are hungry and we want some food'. [1 - 12 - 2]

1 - 12 - 3

तान्होवाचेहैव मा प्रातरुपसमीयातेति तद्ध
बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयांचकार ॥ १.१२.३ ॥

tānhovācehaiva mā prātarupasamiyāteteti taddha
bako dālbhyo glāvo vā maitreyaḥ pratipālayāṃcakāra || 1.12.3 ||

[The white dog] replied, 'All of you meet me here tomorrow morning.' Baka Dālbhya, who was also known as Glāva Maitreya, waited there too [for the white dog]. [1 - 12 - 3]

1 - 12 - 4

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः
संरब्धाः सर्पन्तीत्येवमाससृपुस्ते ह
समुपविश्य हिं चक्रुः ॥ १.१२.४ ॥

te ha yathaivedaṃ bahiṣpavamānena stoṣyamāṇāḥ
saṃrabdhāḥ sarpaṇtītyevamāsaṣṛpuste ha
samupaviśya hiṃ cakruḥ || 1.12.4 ||

Just as those who recite the hymn called bahiṣpavamāna move forward while touching each other, so the dogs also did the same. Then, sitting down, they said him. [1 - 12 - 4]

1 - 12 - 5

ओ३मदा३मों३पिबा३मों३ देवो वरुणः प्रजपतिः
सविता२न्नमिहारहरदन्नपते३ऽन्नमिहा
२हरा२हरो३मिति ॥ १.१२.५ ॥

o3madā3moṃ3pibā3moṃ3 devo varuṇaḥ prajāpatiḥ
savitā2nnamihā2haradannapate3'nnamihā
2harā2haro3miti || 1.12.5 ||

‘Om, we will eat. Om, we will drink. Om, Deva [the sun], Varuṇa, Prajāpati, Savitā, bring us food here. O Lord of food [the sun], bring us food here. Bring us food here. Om’. [1 - 12 - 5]

1 - 13 - 1

अयं वाव लोको हाउकारः वायुर्हाइकारश्चन्द्रमा अथकारः ।
आत्मेहकारोऽग्निरीकारः ॥ १.१३.१ ॥

ayaṃ vāva loko hāukāraḥ vāyurhāikāraścandramā athakāraḥ ।
ātmehakāro'gnirīkāraḥ || 1.13.1 ||

This planet, the earth, is represented by the syllable hāu, air is represented by the syllable hāi, the moon [1 - 13 - 1]

1 - 13 - 2

आदित्य ऊकारो निहव एकारो विश्वे देवा औहोयिकारः
प्रजपतिर्हिंकारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥ १.१३.२ ॥

āditya ūkāro nihava ekāro viśve devā auhoyikāraḥ
prajapatirhiṃkāraḥ prāṇaḥ svarō'nnam yā vāgvirāṭ || 1.13.2 ||

Āditya, the sun, is represented by the stobha ū; nihava, the welcoming hymn, by the stobha e; the Viśvadeva gods by the stobha auhoyi; Prajāpati by the stobha hiṃ; prāṇa by the stobha svara; food by the stobha yā; and Virāṭ by the stobha vāk. [1 - 13 - 2]

1 - 13 - 3

अनिरुक्तस्त्रयोदशः स्तोभः संचरो
हुंकारः ॥ १.१३.३ ॥

aniruktastrayodaśaḥ stobhaḥ saṃcaro
humkāraḥ || 1.13.3 ||

The thirteenth stobha hum is not clearly defined. Various scholars have defined it in various ways. [Thus, it is up to people to meditate on it as they like.] [1 - 13 - 3]

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य
 एतामेवंसाम्नामुपनिषदं वेदोपनिषदं वेदेति ॥ १.१३.४ ॥

dugdhe'smai vāgdoham yo vāco doho'nnavānannādo bhavati ya
 etāmevaṃsāmnāmupaniṣadam vedopaniṣadam vedeti || 1.13.4 ||

To a person who knows the Sāma with its stobhas, as mentioned earlier, the organ of speech gives of its best. Such a person gets plenty of food to eat and can also eat much food.
 [1 - 13 - 4]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring scroll-like ends.

CHAPTER 2

24 Sections

82 Verses

2 - 1 - 1

॥ द्वितीयोऽध्यायः ॥

समस्तस्य खलु साम्न उपासनं साधु यत्खलु
साधु तत्सामेत्याचक्षते यदसाधु तदसामेति ॥ २.१.१ ॥

|| dvitīyo'dhyāyaḥ ||

samastasya khalu sāmna upāsanam sādhu yatkhalu
sādhu tatsāmetyācakṣate yadasādhu tadasāmeti || 2.1.1 ||

It is good to worship the Sāma with all its parts. All that is good, according to scholars, is called sāmā. Similarly, all that is bad is asāmā. [2 - 1 - 1]

2 - 1 - 2

तदुताप्याहुः साम्नैनमुपागादिति साधुनैनमुपागादित्येव

तदाहुरसाम्नैनमुपागादित्यसाधुनैनमुपागादित्येव तदाहुः ॥ २.१.२ ॥

tadutāpyāhuḥ sāmnaīnamupāgāditi sādhuīnamupāgādityeva

tadāhurasāmnaīnamupāgādityasādhuīnamupagādityeva tadāhuḥ || 2.1.2 ||

This is why people say, 'He has succeeded in getting access to that distinguished person by virtue of sāmā,' when they mean he has gone to that distinguished person by honest and legitimate means. Similarly, they say, 'By virtue of asāmā he went to that distinguished person,' when they mean he got to that person by unethical means. [2 - 1 - 2]

2 - 1 - 3

अथोताप्याहुः साम नो बतेति यत्साधु भवति साधु
बतेत्येव तदाहुरसाम नो बतेति यदसाधु
भवत्यसाधु बतेत्येव तदाहुः ॥ २.१.३ ॥

athotāpyāhuḥ sāma no bateti yatsādhu bhavati sādhu
batetyeva tadāhurasāma no bateti yadasādhu
bhavatyasādhu batetyeva tadāhuḥ || 2.1.3 ||

Then when something good happens, people say, 'It is sāma for us,' when they mean that it is good for them. But when something bad happens, people say, 'It is asāma for us,' when they mean that it is bad for them. [2 - 1 - 3]

2 - 1 - 4

स य एतदेवं विद्वानसाधु सामेत्युपास्तेऽभ्याशो ह यदेनं
साधवो धर्मा आ च गच्छेयुरुप च नमेयुः ॥ २.१.४ ॥

sa ya etadevaṃ vidvānasādhu sāmetyupāste'bhyāśo ha yadenam
sādhavo dharmā ā ca gaccheyurupa ca nameyuḥ || 2.1.4 ||

If a person knows the Sāma as such and worships it with the awareness of the great qualities it possesses, those qualities very soon manifest themselves in him and become a source of happiness. [2 - 1 - 4]

2 - 2 - 1

लोकेषु पञ्चविधं सामोपासीत पृथिवी हिंकारः ।
अग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः
प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु ॥ २.२.१ ॥

lokeṣu pañcavidhaṃ sāmopāsita pṛthivī himkāraḥ |
agniḥ prastāvo'ntarikṣamudgītha ādityaḥ
pratihāro dyaurnidhanamityūrdhveṣu || 2.2.1 ||

One should worship the Sāma in a fivefold manner, treating the different parts as symbols of the worlds. [2 - 2 - 1]

2 - 2 - 2

अथावृत्तेषु द्यौर्हिंकार आदित्यः
प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः
प्रतिहारः पृथिवी निधनम् ॥ २.२.२ ॥

athāvṛtteṣu dyaurhimkāra ādityaḥ
prastāvo'ntarikṣamudgītho'gniḥ
pratihāraḥ pṛthivī nidhanam || 2.2.2 ||

Now, the fivefold worship from the highest world to the lowest: heaven is himkāra, the sun is prastāva, the sky is udgītha, fire is pratihāra, and the earth is nidhana. [2 - 2 - 2]

2 - 2 - 3

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं
विद्वाँल्लोकेषु पञ्चविधं सामोपास्ते ॥ २.२.३ ॥

kalpante hāsmāi lokā ūrdhvāścāvṛttāśca ya etadevaṃ
vidvāṃllokeṣu pañcavidhaṃ sāmopāste || 2.2.3 ||

He who worships Sāma with the above knowledge, and worships it in the fivefold manner as described, has all these worlds, from the lowest to the highest and from the highest to the lowest, for his enjoyment. [2 - 2 - 3]

2 - 3 - 1

वृष्टौ पञ्चविधं सामोपासीत पुरोवातो हिंकारो
मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते
स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनम् ॥ २.३.१ ॥

vṛṣṭau pañcavidhaṃ sāmopāsita purovāto hiṃkāro
megho jāyate sa prastāvo varṣati sa udgītho vidyotate
stanayati sa pratihāra udgrhṇāti tannidhanam || 2.3.1 ||

One can perform the fivefold Sāma worship during the rain. Think of the wind that comes before the rain as hiṃkāra. The clouds that gather are the prastāva, and the rain that follows is the udgītha. Then, when the lightning flashes and the thunder roars, that is pratihāra. [2 - 3 - 1]

2 - 3 - 2

वर्षति हास्मै वर्षयति ह य एतदेवं
विद्वान्वृष्टौ पञ्चविधंसामोपास्ते ॥ २.३.२ ॥

varṣati hāsmāi varṣayati ha ya etadevaṃ
vidvānvṛṣṭau pañcavidhaṃsāmopāste || 2.3.2 ||

When the rain stops, that is the nidhana. If a person performs the fivefold Sāma worship, keeping all this in mind, clouds favour him with rain as he likes when the rain is due, and they may do him this favour even when rain is not due. [2 - 3 - 2]

2 - 4 - 1

सर्वास्वप्सु पञ्चविधंसामोपासीत मेघो
यत्सम्प्लवते स हिंकारो यद्वर्षति स प्रस्तावो
याः प्राच्यः स्यन्दन्ते स उद्गीथो याः प्रतीच्यः
स प्रतिहारः समुद्रो निधनम् ॥ २.४.१ ॥

sarvāsvapsu pañcavidhaṃsāmopāsīta megho
yatsamplavate sa hiṃkāro yadvarṣati sa prastāvo
yāḥ prācyaḥ syandante sa udgītho yāḥ pratīcyaḥ
sa pratihāraḥ samudro nidhanam || 2.4.1 ||

One can perform the fivefold Sāma worship in all kinds of water. The coming together of scattered clouds is hiṃkāra. That which pours forth rain is the prastāva. The udgītha is that [river] running eastward, and that which runs westward is the pratihāra. The sea is the nidhana. [2 - 4 - 1]

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं
विद्वान्सर्वास्वप्सु पञ्चविधंसामोपास्ते ॥ २.४.२ ॥

na hāpsu praityapsumānbhavati ya etadevaṃ
vidvānsarvāsvapsu pañcavidhaṃsāmopāste || 2.4.2 ||

He who performs the fivefold Sāma worship in all forms of water, knowing it thus, will never be drowned in water unless he wishes to be, and he will have as much water as he wants.
[2 - 4 - 2]

ऋतुषु पञ्चविधं सामोपासीत वसन्तो हिंकारः
ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो
हेमन्तो निधनम् ॥ २.५.१ ॥

ṛtuṣu pañcavidhaṃ sāmopāsīta vasanto himkāraḥ
grīṣmaḥ prastāvo varṣā udgīthaḥ śaratpratihāro
hemanto nidhanam || 2.5.1 ||

One can apply the same fivefold Sāma worship formula to the seasons. Treat spring as himkāra, summer as the prastāva, the rainy season as the udgītha, autumn as the pratihāra, and winter as the nidhana. [2 - 5 - 1]

2 - 5 - 2

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं
विद्वानृतुषु पञ्चविधं सामोपास्ते ॥ २.५.२ ॥

kalpante hāsmā ṛtava ṛtumānbhavati ya etadevaṃ
vidvānṛtuṣu pañcavidhaṃ sāmopāste || 2.5.2 ||

To the person who knows this principle of the fivefold Sāma worship and applies it to the seasons thus, the seasons become a source of enjoyment, and the best things that each of them has to offer present themselves to him. [2 - 5 - 2]

2 - 6 - 1

पशुषु पञ्चविधं सामोपासीताजा हिंकारोऽवयः

प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ २.६.१ ॥

paśuṣu pañcavidhaṃ sāmopāsītājā hiṃkāro'vayaḥ

prastāvo gāva udgītho'śvāḥ pratihāraḥ puruṣo nidhanam || 2.6.1 ||

This is how a person can perform the fivefold Sāma worship in animals. Think of goats as hiṃkāra, sheep as the prastāva, cows as the udgītha, horses as the pratihāra, and human beings as the nidhana. [2 - 6 - 1]

2 - 6 - 2

भवन्ति हास्य पशवः पशुमान्भवति य

एतदेवं विद्वान्पशुषु पञ्चविधं सामोपास्ते ॥ २.६.२ ॥

bhavanti hāsyā paśavaḥ paśumānbhavati ya

etadevaṃ vidvānpaśuṣu pañcavidhaṃ sāmopāste || 2.6.2 ||

He who performs the fivefold Sāma worship in animals, knowing it in this way, gets many animals for his enjoyment, and he also has a large number of animals as his personal wealth. [2 - 6 - 2]

2 - 7 - 1

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो
हिंकारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारो
मनो निधनं परोवरीयांसि वा एतानि ॥ २.७.१ ॥

prāṇeṣu pañcavidhaṃ parovarīyaḥ sāmopāsita prāṇo
hiṃkāro vākprastāvaścakṣurudgīthaḥ śrotraṃ pratihāro
mano nidhanaṃ parovarīyāṃsi vā etāni || 2.7.1 ||

One should perform the fivefold worship of Sāma in the organs in an increasingly higher way. The organ of smell is hiṃkāra, the organ of speech is the prastāva, the eyes are the udgītha, the ears are the pratihāra, and the mind is the nidhana. These organs should be worshipped, each with greater respect than the previous one. [2 - 7 - 1]

2 - 7 - 2

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य
एतदेवं विद्वान्प्राणेषु पञ्चविधं परोवरीयः
सामोपास्त इति तु पञ्चविधस्य ॥ २.७.२ ॥

parovarīyo hāsya bhavati parovarīyaso ha lokāñjayati ya
etadevaṃ vidvānprāṇeṣu pañcavidhaṃ parovarīyaḥ
sāmopāsta iti tu pañcavidhasya || 2.7.2 ||

When a person knows the fivefold Sāma worship and performs it in the organs, paying to each of the organs more respect than to the last, his life becomes more and more excellent, and he also attains better and better worlds. [2 - 7 - 2]

2 - 8 - 1

अथ सप्तविधस्य वाचि सप्तविधं सामोपासीत
यत्किञ्च वाचो हुमिति स हिंकारो यत्प्रेति स
प्रस्तावो यदेति स आदिः ॥ २.८.१ ॥

atha saptavidhasya vāci saptavidhṃ sāmopāsīta
yatkiṃca vāco humiti sa hiṃkāro yatpreti sa
prastāvo yadeti sa ādiḥ || 2.8.1 ||

Now begins a discussion on the sevenfold Sāma worship. One can perform this sevenfold Sāma worship in speech. Wherever the syllable huṃ occurs in speech, that is hiṃkāra. Similarly, wherever the syllable pra occurs, that is to be taken for the prastāva. And wherever ā occurs, that is ādi [the beginning]. [2 - 8 - 1]

2 - 8 - 2

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति
स उपद्रवो यन्नीति तन्निधनम् ॥ २.८.२ ॥

yaduditi sa udgītho yatpratīti sa pratihāro yadupeti
sa upadravo yannīti tannidhanam || 2.8.2 ||

Wherever the syllable ut occurs, that is the udgītha. Where there is prati, that is the pratihāra. Where you find upa, that is the upadrava. And where you find ni, that is the nidhana. [2 - 8 - 2]

2 - 8 - 3

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो

भवति य एतदेवं विद्वान्वाचि सप्तविधं सामोपास्ते ॥ २.८.३ ॥

dugdhe'smai vāgdohaṃ yo vāco doho'nnavānannādo

bhavati ya etadevaṃ vidvānvāci saptavidhaṃ sāmopāste || 2.8.3 ||

He who knows Sāma in this way, and performs the sevenfold Sāma worship in speech, gets from speech whatever good things it has to offer. He also gets plenty of food to eat, and he eats that food [and thereby looks radiant in health]. [2 - 8 - 3]

2 - 9 - 1

अथ खल्वमुमादित्यंसप्तविधं सामोपासीत

सर्वदा समस्तेन साम मां प्रति मां प्रतीति

सर्वेण समस्तेन साम ॥ २.९.१ ॥

atha khalvamumādityaṃsaptavidhaṃ sāmopāsīta

sarvadā samastena sāma mām prati mām pratīti

sarveṇa samastena sāma || 2.9.1 ||

Next, without fail, worship the sevenfold Sāma in the sun. The sun is the Sāma because it is always the same. Again, the sun makes each of us think, 'It is looking at me. It is looking at me.' Because it is the same to all, it is called Sāma. [2 - 9 - 1]

2 - 9 - 2

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य
यत्पुरोदयात्स हिंकारस्तदस्य पशवोऽन्वायत्तास्तस्मात्ते
हिं कुर्वन्ति हिंकारभाजिनो ह्येतस्य साम्नः ॥ २.९.२ ॥

tasminnimāni sarvāṇi bhūtānyanvāyattānīti vidyāttasya
yatpurodayātsa hiṃkārastadasya paśavo'nvāyattāstasmātte
hiṃ kurvanti hiṃkārabhājino hyetasya sāmnaḥ || 2.9.2 ||

One should know that all beings that exist are dependent on the sun. The sun has a distinctive look before it rises, and that look is its hiṃkāra. The animals, who are dependent on the sun, also have their share in this hiṃkāra. That is why they make the sound hiṃ. [2 - 9 - 2]

2 - 9 - 3

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या
अन्वायत्तास्तस्मात्ते प्रस्तुतिकामाः प्रशंसाकामाः
प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ २.९.३ ॥

atha yatprathamodite sa prastāvastadasya manuṣyā
anvāyattāstasmātte prastutikāmāḥ praśamsākāmāḥ
prastāvabhājino hyetasya sāmnaḥ || 2.9.3 ||

Next, the form that the sun has shortly after it rises is the prastāva. Human beings are charmed by that form. Because they join in the praise and adoration of the prastāva, they seek adoration and praise for themselves. [2 - 9 - 3]

2 - 9 - 4

अथ यत्संगववेलायां स आदिस्तदस्य
वयांस्यन्वायत्तानि

तस्मात्तान्यन्तरिक्षेऽनारम्बणान्यादायात्मानं
परिपतन्त्यादिभाजीनि ह्येतस्य साम्नः ॥ २.९.४ ॥

atha yatsaṁgavavelāyāṁ sa ādistadasya
vayāṁsyanvāyattāni

tasmāttānyantarikṣe'nārambaṇānyādāyātmānaṁ
paripatantyādibhājīni hyetasya sāmnaḥ || 2.9.4 ||

Next, when the sun-rays spread all over a short while after sunrise, that form of the sun is the ādi of the Sāma. This form is connected with the birds. They somehow or other feel they have a safe shelter then, and that is why they are able to fly freely about in the sky without any support. They also behave as if they are joining in the ādi offered to the Sāma. [2 - 9 - 4]

2 - 9 - 5

अथ यत्सम्प्रतिमध्यंदिने स उद्गीथस्तदस्य देवा
अन्वायत्तास्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो
ह्येतस्य साम्नः ॥ २.९.५ ॥

atha yatsampratimadhyam̐dine sa udgīthastadasya devā
anvāyattāstasmātte sattamāḥ prajāpatyānāmudgīthabhājino
hyetasya sāmnaḥ || 2.9.5 ||

Next, that form of the sun which it has exactly at noon is the udgītha. That form is connected with the gods and goddesses. Therefore, among all of Prajāpati's children, the gods and goddesses are considered to be the best, because they take part in singing the udgītha of the Sāma. [2 - 9 - 5]

अथ यदूर्ध्वं मध्यंदिनात्प्रागपराहणात्स
प्रतिहारस्तदस्य गर्भा अन्वायत्तास्तस्मात्ते
प्रतिहतानावपद्यन्ते प्रतिहारभाजिनो
ह्येतस्य साम्नः ॥ २.९.६ ॥

atha yadūrdhvaṃ madhyaṃdinātprāgaparāhṇātsa
pratihārastadasya garbhā anvāyattāstasmātte
pratihṛtānāvapadyante pratihārabhājino
hyetasya sāmnaḥ || 2.9.6 ||

Next, between the noon and the afternoon, the sight the sun presents is that of the pratihāra. The foetuses in the wombs are attached to this pratihāra. This is why they are held up and do not drop down, and why they are entitled to take part in the pratihāra addressed to the Sāma. [2 - 9 - 6]

अथ यदूर्ध्वमपराहणात्प्रागस्तमयात्स
उपद्रवस्तदस्यारण्या अन्वायत्तास्तस्मात्ते पुरुषं
दृष्ट्वा कक्षंश्वभ्रमित्युपद्रवन्त्युपद्रवभाजिनो
ह्येतस्य साम्नः ॥ २.९.७ ॥

atha yadūrdhvamaparāhṇātprāgastamayātsa
upadravastadasyāraṇyā anvāyattāstasmātte puruṣaṃ
dṛṣṭvā kakṣaṃśvabhramityupadravantyupadravabhājino
hyetasya sāmnaḥ || 2.9.7 ||

Next, the form that the sun has between the afternoon and sunset is called the upadrava. Wild animals are fond of this form, for when the sun is in that position, the wild animals are able to scurry away into the forest or into their holes if they see a human being. These animals are also able to take part in the upadrava to the Sāma. [2 - 9 - 7]

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य
पितरोऽन्वायतास्तस्मात्तान्निदधति निधनभाजिनो
ह्येतस्य साम्न एवं खल्वमुमादित्यं सप्तविधं
सामोपास्ते ॥ २.९.८ ॥

atha yatprathamāstamite tannidhanaṃ tadasya
pitaro'nvāyattāstasmāttānnidadhati nidhanabhājino
hyetasya sāmna evaṃ khalvamumādityaṃ saptavidhaṃ
sāmopāste || 2.9.8 ||

Next, the nidhana is the form of the sun as it sets. The ancestors love this form of the sun, and this is why, as the sun sets, offerings are made to them [or, are placed on straws in honour of them at the time the śrāddha rites are performed]. For this reason, the ancestors participate in the nidhana in honour of the Sāma. This is how the sun is offered the sevenfold Sāma worship. [2 - 9 - 8]

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधं
सामोपासीत हिंकार इति त्र्यक्षरं प्रस्ताव
इति त्र्यक्षरं तत्समम् ॥ २.१०.१ ॥

atha khalvātmasaṃmitamatimṛtyu saptavidhaṃ
sāmopāsīta himkāra iti tryakṣaraṃ prastāva iti
tryakṣaraṃ tatsamam || 2.10.1 ||

After worshipping the Sāma as the sun, one should perform the sevenfold Sāma worship by using words of the same number of syllables. By this one overcomes death. The word himkāra has three syllables; so also, [2 - 10 - 1]

2 - 10 - 2

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत
इहैकं तत्समम् ॥ २.१०.२ ॥

ādiriti dvyaṣṣaramṁ pratihāra iti caturakṣaramṁ tata
ihaikaṁ tatsamam || 2.10.2 ||

The word ādi is two-syllabled, and the word pratihāra is four-syllabled. If you take away one syllable from pratihāra and add it to ādi, then they will have the same number of syllables. [2 - 10 - 2]

2 - 10 - 3

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं
त्रिभिस्त्रिभिः समं भवत्यक्षरमतिशिष्यते
त्र्यक्षरं तत्समम् ॥ २.१०.३ ॥

udgītha iti tryakṣaramupadrava iti caturakṣaramṁ
tribhistribhiḥ samaṁ bhavatyakṣaramatīśīṣyate
tryakṣaramṁ tatsamam || 2.10.3 ||

The word udgītha has three syllables. The word upadrava has four syllables. If they are taken as three-syllabled they are equal. In that case, the syllable va in upadrava becomes superfluous. They are equal so far as their three syllables are concerned. [2 - 10 - 3]

2 - 10 - 4

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह
वा एतानि द्वाविंशतिरक्षराणि ॥ २.१०.४ ॥

nidhanamiti tryakṣaramṁ tatsamameva bhavati tāni ha
vā etāni dvāviṃśatirakṣarāṇi || 2.10.4 ||

The word nidhana has three syllables. All words, having three syllables each, are the same [when used in praise of the Sāma]. All these together have twenty-two syllables. [2 - 10 - 4] 66

2 - 10 - 5

एकविंशत्यादित्यमाप्नोत्येकविंशो वा
इतोऽसावादित्यो द्वाविंशेन परमादित्याज्जयति
तन्नाकं तद्विशोकम् ॥ २.१०.५ ॥

ekaviṁśatyādityamāpnotyekaviṁśo vā
ito'sāvādityo dvāviṁśena paramādityāj Jayati
tannākaṁ tadviśokaṁ || 2.10.5 ||

With the help of those twenty-one syllables, one can attain the status of the sun [which is also Death]. The sun occupies the twenty-first place after the things that come between the earth and the sun [those things being the twelve months, the five seasons, and the three worlds]. One can then go beyond the sun if one knows the twenty-second syllable. That world is full of joy and free from all sorrows. [2 - 10 - 5]

2 - 10 - 6

आप्नोती हादित्यस्य जयं परो हास्यादित्यजयाज्जयो
भवति य एतदेवं विद्वानात्मसंमितमतिमृत्यु
सप्तविधं सामोपास्ते सामोपास्ते ॥ २.१०.६ ॥

āpnotī hādityasya jayaṁ paro hāsyādityajayāj Jayo
bhavati ya etadevaṁ vidvānātmasaṁmitamatimṛtyu
saptavidhaṁ sāmopāste sāmopāste || 2.10.6 ||

If a person knows all about the Sāma, and performs the sevenfold Sāma worship, treating the Sāma as himself and as something beyond death, he wins the state of the sun and then wins a place even higher than the sun. [2 - 10 - 6]

2 - 11 - 1

मनो हिंकारो वाक्प्रस्तावश्चक्षुरुद्गीथः
श्रोत्रं प्रतिहारः प्राणो निधनमेतद्गायत्रं
प्राणेषु प्रोतम् ॥ २.११.१ ॥

mano hiṃkāro vākprastāvaścakṣurudgīthaḥ
śrotram pratihāraḥ prāṇo nidhanametadgāyatram
prāṇeṣu protam || 2.11.1 ||

The mind is hiṃkāra, the organ of speech is the prastāva, the eyes are the udgītha, the ears are the pratihāra, and the vital breath [in its fine (five?) forms] is the nidhana. The Gāyatrī prayer is controlled by the vital breath. [2 - 11 - 1]

2 - 11 - 2

स एवमेतद्गायत्रं प्राणेषु प्रोतं वेद प्राणी भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या महामनाः स्यात्तद्व्रतम् ॥ २.११.२ ॥

sa evametadgāyatram prāṇeṣu protam veda prāṇī bhavati
sarvamāyureti jyogjīvati mahānprajayā paśubhirbhavati
mahānkīrtyā mahāmanāḥ syāttadvratam || 2.11.2 ||

This Gāyatra Sāma is rooted in the prāṇas. He who knows this becomes full of vitality, has a long life, and his life is brilliant. Also, he is fortunate in his children, and he has many domestic animals. He is one of the most famous people. To be noble-minded is the aim of his life. [2 - 11 - 2]

2 - 12 - 1

अभिमन्थति स हिंकारो धूमो जायते स प्रस्तावो
ज्वलति स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार
उपशाम्यति तन्निधनं संशाम्यति
तन्निधनमेतद्रथंतरमग्नौ प्रोतम् ॥ २.१२.१ ॥

abhimanthati sa hiṃkāro dhūmo jāyate sa prastāvo
jvalati sa udgītho'ṅgārā bhavanti sa pratihāra
upaśāmyati tannidhanaṃ saṃśāmyati
tannidhanametadratham̐taramagnau protam || 2.12.1 ||

When one rubs two pieces of wood against each other to light a fire, that is the hiṃkāra. When it produces smoke, that is the prastāva. Then when the flame appears, that is the udgītha. The charcoals that result are the pratihāra, and when the fire begins to go out, that is the nidhana. When the flame is completely extinguished, that also is the nidhana. This Sāma called Rathantara is rooted in fire. [2 - 12 - 1]

2 - 12 - 2

स य एवमेतद्रथंतरमग्नौ प्रोतं वेद
ब्रह्मवर्चस्यन्नादो भवति सर्वमायुरेति
ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या न प्रत्यङ्ङिमाचामेन्न
निष्ठीवेत्तद्व्रतम् ॥ २.१२.२ ॥

sa ya evametadratham̐taramagnau protaṃ veda
brahmavarcasyannādo bhavati sarvamāyureti
jyogjīvati mahānprajayā paśubhirbhavati
mahānkīrtyā na pratyāṅṅnimācāmenna
niṣṭhīvettadvratam || 2.12.2 ||

He who knows that this Rathantara Sāma is rooted in fire, acquires the kind of glow that Vedic scholarship produces. He also enjoys eating. He lives the full span of his life, and his life is brilliant. He is well known for his children and for his animal wealth, and he commands great respect in society. His vow is that he will never eat with fire in front of him and he will never spit. [2 - 12 - 2]

2 - 13 - 1 and 2 - 13 - 2

उपमन्त्रयते स हिंकारो जपयते स प्रस्तावः स्त्रिया
सह शेते स उद्गीथः प्रति स्त्री सह शेते स प्रतिहारः
कालं गच्छति तन्निधनं पारं गच्छति
तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥ २.१३.१ ॥
स य एवमेतद्वामदेव्यं मिथुने प्रोतं वेद
मिथुनी भवति मिथुनान्मिथुनात्प्रजायते सर्वमायुरेति
ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
न कांचन परिहरेत्तद्व्रतम् ॥ २.१३.२ ॥

upamantrayate sa hiṃkāro jñapayate sa prastāvaḥ striyā
saha śete sa udgīthaḥ prati strīṃ saha śete sa pratihāraḥ
kālaṃ gacchati tannidhanaṃ pāraṃ gacchati
tannidhanametadvāmadevyaṃ mithune protam || 2.13.1 ||
sa ya evametadvāmadevyaṃ mithune protaṃ veda
mithunī bhavati mithunānmithunātprajāyate sarvamāyureti
jyogjīvati mahānprajāyā paśubhirbhavati mahānkīrtyā
na kām̐cana pariharettadvratam || 2.13.2 ||

2 - 14 - 1

उद्यन्हिंकार उदितः प्रस्तावो मध्यंदिन उद्गीथोऽपराहणः
प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ २.१४.१ ॥

udyanhiṃkāra uditaḥ prastāvo madhyaṃdina udgītho'parāhṇaḥ
pratihāro'staṃ yannidhanametadbṛhadāditye protam || 2.14.1 ||

The rising sun is the hiṃkāra, the sun that has already risen is the prastāva, the midday sun is the udgītha, the afternoon sun is the pratihāra, and the setting sun is the nidhana. This Sāma called Bṛhat is based on the sun. [2 - 14 - 1]

2 - 14 - 2

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्व्यन्नादो
भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या तपन्तं न निन्देत्तद्व्रतम् ॥ २.१४.२ ॥

sa ya evametadbṛhadāditye protaṃ veda tejasvyannādo
bhavati sarvamāyureti jyogjīvati mahānprajayā paśubhirbhavati
mahānkīrtyā tapantaṃ na nindettadvratam || 2.14.2 ||

He who knows that the Sāma called Bṛhat is rooted in the sun is spirited and has a great appetite. He lives the full span of his life, has a brilliant career, and is renowned for his children and for his animal wealth. His success in life brings him much fame. The vow he observes is that he will never utter a word against the sun, which gives us heat. [2 - 14 - 2]

2 - 15 - 1

अभ्राणि सम्प्लवन्ते स हिंकारो मेघो जायते स
प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स
प्रतिहार उद्गृह्णाति तन्निधनमेतद्वैरूपं
पर्जन्ये प्रोतम् ॥ २.१५.१ ॥

abhrāṇi samplavante sa hiṃkāro meghe jāyate sa
prastāvo varṣati sa udgītho vidyotate stanayati sa
pratihāra udgrhṇāti tannidhanametadvairūpaṃ
parjanyaḥ protam || 2.15.1 ||

When light clouds consolidate, that is the hiṃkāra. When clouds likely to pour rain collect, that is the prastāva. When the rain begins, that is the udgītha. Then there are flashes of lightning and the roar of thunder. This is the pratihāra. When it all stops, that is the nidhana. This Sāma called Vairūpa is rooted in the clouds. [2 - 15 - 1]

2 - 15 - 2

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपांश्च
सुरूपंश्च पशूनवरुन्धे सर्वमायुरेति ज्योग्जीवति
महान्प्रजया पशुभिर्भवति महान्कीर्त्या वर्षन्तं
न निन्देत्तद्व्रतम् ॥ २.१५.२ ॥

sa ya evametadvairūpaṃ parjanyaṃ protaṃ veda virūpāṃśca
surūpaṃśca paśūnavarundhe sarvamāyureti jyogjīvati
mahānprajāyā paśubhirbhavati mahānkīrtyā varṣantaṃ
na nindettadvratam || 2.15.2 ||

He who knows that this Sāma called Vairūpa has its source in the clouds comes to acquire a large variety of animals, and all beautiful animals too. He has a long and brilliant life, and his children and animals are such that he becomes famous for them. His achievements also mark him as a great person. [2 - 15 - 2]

2 - 16 - 1

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः
शरत्प्रतिहारो हेमन्तो निधनमेतद्वैराजमृतुषु
प्रोतम् ॥ २.१६.१ ॥

vasanto hiṃkāro grīṣmaḥ prastāvo varṣā udgīthaḥ
śaratpratihāro hemanto nidhanametadvairājamṛtuṣu
protam || 2.16.1 ||

Spring is the hiṃkāra, summer the prastāva, the rainy season the udgītha, autumn the pratihāra, and winter the nidhana. This Sāma known as Vairāja is rooted in the seasons. [2 - 16 - 1]

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति
 प्रजया पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति
 ज्योग्जीवति महान्प्रजया पशुभिर्भवति
 महान्कीर्त्यर्तून्न निन्देत्तद्व्रतम् ॥ २.१६.२ ॥

sa ya evametadvairājamṛtuṣu protaṃ veda virājati
 prajayā paśubhirbrahmavarçasena sarvamāyureti
 jyogjīvati mahānprajayā paśubhirbhavati
 mahānkīrtyartūnna nindettadvratam || 2.16.2 ||

He who knows that the Sāma called Vairāja is rooted in the seasons is surrounded by his children and animals and has a radiance about him which is born of Vedic scholarship. He lives a long and brilliant life, and he is considered great for his children and for his animals. He is also highly respected for his great deeds. He follows the vow of never criticizing the seasons. [2 - 16 - 2]

पृथिवी हिंकारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो
 दिशः प्रतिहारः समुद्रो निधनमेताः शक्वर्यो
 लोकेषु प्रोताः ॥ २.१७.१ ॥

pr̥thivī hiṃkāro'ntarikṣaṃ prastāvo dyaurudgītho
 diśaḥ pratihāraḥ samudro nidhanametāḥ śakvāryō
 lokeṣu protāḥ || 2.17.1 ||

The earth is the hiṃkāra, the space between the earth and heaven is the prastāva, heaven is the udgītha, the quarters are the pratihāra, and the ocean is the nidhana. The Sāma known as Śakvarī is rooted in the earth and other worlds. [2 - 17 - 1]

स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद लोकी
भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया
पशुभिर्भवति महान्कीर्त्या लोकान्न
निन्देत्तद्व्रतम् ॥ २.१७.२ ॥

sa ya evametāḥ śakvāryō lokeṣu protā veda lokī
bhavati sarvamāyureti jyogjīvati mahānprajayā
paśubhirbhavati mahānkīrtyā lokānna
nindettadvratam || 2.17.2 ||

He who knows that the Sāma known as Śakvarī is located in the worlds goes to the best world. He also has a long and brilliant life and is well known for his children and for his animal wealth. He is considered to be a great person because of his great deeds. He takes a vow that he will never criticize the worlds. [2 - 17 - 2]

अजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः
प्रतिहारः पुरुषो निधनमेता रेवत्यः पशुषु
प्रोताः ॥ २.१८.१ ॥

ajā hiṃkāro'vayaḥ prastāvo gāva udgītho'śvāḥ
pratihāraḥ puruṣo nidhanametā revatyāḥ paśuṣu
protāḥ || 2.18.1 ||

Goats are the hiṃkāra, sheep are the prastāva, cows represent the udgītha, horses are the pratihāra, and a human being is the nidhana. The Sāma called Revatī is established in animals. [2 - 18 - 1]

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति
 सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
 महान्कीर्त्या पशून्निन्देत्तद्व्रतम् ॥ २.१८.२ ॥

sa ya evametā revatyah paśuṣu protā veda paśumānbhavati
 sarvamāyureti jyogjīvati mahānprajayā paśubhirbhavati
 mahānkīrtyā paśūnna nindettadvratam || 2.18.2 ||

He who knows that the Sāma called Revatī is rooted in animals acquires many animals. He has a long and brilliant life and becomes well known for his children and for his animal wealth. He also becomes a truly great person for his great deeds. His vow is that he will never say anything bad about animals. [2 - 18 - 2]

लोम हिंकारस्त्वक्प्रस्तावो मांसमुद्गीथोस्थि
 प्रतिहारो मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु
 प्रोतम् ॥ २.१९.१ ॥

loma hiṃkārastvakprastāvo māṃsamudgīthosthi
 pratihāro majjā nidhanametadyajñāyajñīyamāṅgeṣu
 protam || 2.19.1 ||

Hair is the hiṃkāra, skin is the prastāva, flesh is the udgītha, bone is the pratihāra, and marrow is the nidhana. The Sāma called Yajñāyajñīya is spread all over the limbs of the body. [2 - 19 - 1]

स य एवमेतद्यज्ञायजीयमङ्गेषु प्रोतं वेदाङ्गी
 भवति नाङ्गेन विहूर्छति सर्वमायुरेति ज्योग्जीवति
 महान्प्रजया पशुभिर्भवति महान्कीर्त्या संवत्सरं
 मज्जो नाशनीयात्तद्व्रतं मज्जो नाशनीयादिति वा ॥ २.१९.२ ॥

sa ya evametadyajñāyajñīyamaṅgeṣu protaṃ vedāṅgī
 bhavati nāṅgena vihūrchatī sarvamāyureti jyogjīvati
 mahānprajayā paśubhirbhavati mahānkīrtyā saṃvatsaraṃ
 majjho nāśnīyāttadvrataṃ majjho nāśnīyāditi vā || 2.19.2 ||

He who knows that the Sāma known as Yajñāyajñīya is located in different parts of the body becomes possessed of a firm body and none of his organs has any defect. He has a long and brilliant life; and he becomes great because of his children and his animal wealth. He also becomes famous for his great deeds. His vow is that he will not eat meat for one whole year, or he will not eat it at all. [2 - 19 - 2]

अग्निर्हिंकारो वायुः प्रस्ताव आदित्य उद्गीथो
 नक्षत्राणि प्रतिहारश्चन्द्रमा निधनमेतद्राजनं
 देवतासु प्रोतम् ॥ २.२०.१ ॥

agnirhiṃkāro vāyuḥ prastāva āditya udgītho
 nakṣatrāṇi pratihāraścandramā nidhanametadrājanaṃ
 devatāsu protaṃ || 2.20.1 ||

He who knows that the Sāma known as Yajñāyajñīya is located in different parts of the body becomes possessed of a firm body and none of his organs has any defect. He has a long and brilliant life; and he becomes great because of his children and his animal wealth. He also becomes famous for his great deeds. His vow is that he will not eat meat for one whole year, or he will not eat it at all. [2 - 20 - 1]

स य एवमेतद्राजनं देवतासु प्रोतं
 वेदैतासामेव देवतानांसलोकतांसर्षितांसायुज्यं
 गच्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया
 पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न
 निन्देत्तद्व्रतम् ॥ २.२०.२ ॥

sa ya evametadrājanaṃ devatāsu protaṃ
 vedaitāsāmeva devatānāṃsalokatāṃsarṣitāṃsāyujyaṃ
 gacchati sarvamāyureti jyogjīvati mahānprajayā
 paśubhirbhavati mahānkīrtyā brāhmaṇānna
 nindettadvratam || 2.20.2 ||

He who knows that the Sāma known as Rājana is established in the gods and goddesses shares the same worlds with these gods and goddesses, has the same rights and privileges with them, or has the same form. He also has a long and brilliant life. And he becomes great by virtue of his children and his animal wealth, and also by virtue of his great deeds. His vow is that he will never speak ill of the brāhmins. [2 - 20 - 2]

2 - 21 - 1

त्रयी विद्या हिंकारस्त्रय इमे लोकाः स
प्रस्तावोऽग्निर्वायुरादित्यः स उद्गीथो नक्षत्राणि
वयांसि मरीचयः स प्रतिहारः सर्पा गन्धर्वाः
पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम् ॥ २.२१.१ ॥

trayī vidyā himkārastraya ime lokāḥ sa
prastāvo'gnirvāyurādityaḥ sa udgītho nakṣatrāṇi
vayāṃsi marīcayaḥ sa pratihāraḥ śarpā gandharvāḥ
pitarastannidhanametatsāma sarvasminprotam || 2.21.1 ||

The three vidyās [the Ṛk, the Yajuh, and the Sāma] are together the himkāra; these three worlds [the earth, the space between the earth and heaven, and heaven] are together the prastāva; fire, air, and the sun are together the udgītha; the stars, the birds, and the rays are together the pratihāra; serpents, gandharvas, and the ancestors are together the nidhana. This Sāma resides in everything. [2 - 21 - 1]

2 - 21 - 2

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वं
ह भवति ॥ २.२१.२ ॥

sa ya evametatsāma sarvasminprotam veda sarvaṃ
ha bhavati || 2.21.2 ||

He who knows that this Sāma is in everything becomes one with everything [or, becomes the Lord of everything]. [2 - 21 - 2]

2 - 21 - 3

तदेष श्लोको यानि पञ्चधा त्रीणी

त्रीणि तेभ्यो न ज्यायः परमन्यदस्ति ॥ २.२१.३ ॥

tadeṣa śloko yāni pañcadhā trīṇī trīṇī

tebhyo na jyāyaḥ paramanyadasti || 2.21.3 ||

Here is a verse in this connection: There are five parts of Sāma, and each of these is divided into three parts. There is nothing higher than these [fifteen forms of Sāma]. [2 - 21 - 3]

2 - 21 - 4

यस्तद्वेद स वेद सर्वं सर्वा दिशो
बलिमस्मै हरन्ति सर्वमस्मीत्युपासित
तद्व्रतं तद्व्रतम् ॥ २.२१.४ ॥

yastadveda sa veda sarvaṃ sarvā diśo
balimasmai haranti sarvasmītyupāsita
tadvrataṃ tadvratam || 2.21.4 ||

He who knows Sāma knows everything, and gifts come to him from all quarters. His vow will be to constantly say to himself, 'I am one with all'. [2 - 21 - 4]

विनर्दि साम्नो वृणे पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः
 प्रजापतेर्निरुक्तः सोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं
 बलवदिन्द्रस्य क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य
 तान्सर्वानेवोपसेवेत वारुणं त्वेव वर्जयेत् ॥ २.२२.१ ॥

vinardi sāmno vṛṇe paśavyamityagnerudgītho'niruktaḥ
 prajāpaterniruktaḥ somasya mṛdu ślakṣṇaṁ vāyoḥ ślakṣṇaṁ
 balavadindrasya krauñcaṁ bṛhaspaterapadhvāntaṁ varuṇasya
 tānsarvānevopaseveta vāruṇaṁ tveva varjayet || 2.22.1 ||

The vinardi voice for singing the Sāma is good for animals, and Agni, the god of fire, is its presiding deity. I bear this in mind and pray that I may have this voice. The god Prajāpati presides over the udgītha sung in the anirukta [unclear] voice. The one having Soma as its presiding deity is nirukta [clear]. That of Vāyu, the god of air, is soft and pleasant, and Indra's is strong. That which has Bṛhaspati as its presiding deity is like the voice of the krauñca bird, and that of Varuṇa is like the sound of a broken metal pot. Cultivate all of these, but avoid the one of Varuṇa. [2 - 22 - 1]

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां
 पितृभ्य आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः
 स्वर्गं लोकं यजमानायान्नमात्मन आगायानीत्येतानि
 मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥ २.२२.२ ॥

amṛtatvaṃ devebhya āgāyānītyāgāyetsvadhāṃ
 pitṛbhya āśāṃ manuṣyebhyastr̥ṇodakam paśubhyaḥ
 svargaṃ lokaṃ yajamānāyānnamātmana āgāyānīyetāni
 manasā dhyāyannapramattaḥ stuvīta || 2.22.2 ||

One should sing with the resolve: 'By singing I will get immortality for the gods and goddesses, food offerings for the ancestors, hope for humanity, food and water for the animals, heaven for those who perform sacrifices, and food for myself. All this I will get by singing.' Thinking thus, one should sing without raising the voice too much [or, without being too excited].
 [2 - 22 - 2]

2 - 22 - 3

सर्वे स्वरा इन्द्रस्यात्मानः सर्व ऊष्माणः
प्रजापतेरात्मानः सर्वे स्पर्शा मृत्योरात्मानस्तं
यदि स्वरेषूपालभेतेन्द्रंशरणं प्रपन्नोऽभूवं
स त्वा प्रति वक्ष्यतीत्येनं ब्रूयात् ॥ २.२२.३ ॥

sarve svarā indrasyātmānaḥ sarva ūṣmāṇaḥ
prajāpaterātmānaḥ sarve sparśā mṛtyorātmānastam
yadi svareṣūpālabhetendramśaraṇam prapanno'bhūvaṁ
sa tvā prati vakṣyatītyenaṁ brūyāt || 2.22.3 ||

All the vowels are like Indra's body with its various parts. The sibilants [śa, ṣa, etc.] are like Prajāpati's body with its various parts. The consonants, starting with ka, are the body and limbs of Death. If someone finds fault with the way the udgātā pronounces the vowels, he may say to that person: 'As I began singing, I took refuge in Indra [i.e., I sought Indra's blessings]. Ask him and he will give you the right answer [to your criticism].' [2 - 22 - 3]

2 - 22 - 4

अथ यद्येनमूष्मसूपालभेत प्रजापतिंशरणं
प्रपन्नोऽभूवं स त्वा प्रति पेक्ष्यतीत्येनं
ब्रूयादथ यद्येनं स्पर्शेषूपालभेत मृत्युं
शरणं प्रपन्नोऽभूवं स त्वा प्रति
धक्ष्यतीत्येनं ब्रूयात् ॥ २.२२.४ ॥

atha yadyenamūṣmasūpālabheta prajāpatiṁśaraṇam
prapanno'bhūvaṁ sa tvā prati pekṣyatītyenaṁ
brūyādatha yadyenaṁ sparśeṣūpālabheta mṛtyum
śaraṇam prapanno'bhūvaṁ sa tvā prati
dhakṣyatītyenaṁ brūyāt || 2.22.4 ||

Then, if someone finds fault with his pronunciation of the sibilants, the singer will say to him: 'When I started singing I sought Prajāpati's blessings. He will therefore crush you.' Then, if someone finds fault with his pronunciation of the consonants, the singer will say to him: 'I sought Death's protection while singing. He will therefore burn you to ashes'. [2 - 22 - 4]

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे
 बलं ददानीति सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृता
 वक्तव्याः प्रजापतेरात्मानं परिददानीति सर्वे
 स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं
 परिहराणीति ॥ २.२२.५ ॥

sarve svarā ghoṣavanto balavanto vaktavyā indre
 balaṃ dadānīti sarva ūṣmāṇo'grastā anirastā vivṛtā
 vaktavyāḥ prajāpaterātmānaṃ paridadānīti sarve
 sparśā leśenānabhinīhitā vaktavyā mṛtyorātmānaṃ
 pariharāṇīti || 2.22.5 ||

Each vowel should be articulated clearly and powerfully, [and while doing so, you should think,] 'I will give some of my strength to Indra.' The sibilants also should be uttered fully and distinctly, without sounding as if you are swallowing part of them or spitting them out. [While uttering them, you should think,] 'I surrender myself to Prajāpati.' Then each of the consonants also should be uttered separately and clearly, [and while doing so, you should think,] 'I will save myself from death'. [2 - 22 - 5]

2 - 23 - 1

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति
प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी
तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्व एते
पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ॥ २.२३.१ ॥

trayo dharmaskandhā yajño'dhyayanam dānamiti
prathamastapa eva dvitiyo brahmacāryācāryakulavāsī
tṛtīyo'tyantamātmānamācāryakule'vasādayansarva ete
puṇyalokā bhavanti brahmasaṁstho'mṛtatvameti || 2.23.1 ||

There are three divisions of religion: The first comprises sacrifices, study, and charity; the second consists of austerities, such as fasting; and the third is the life of celibacy and living with the teacher in his house till death. People devoted to these three divisions of religion go to heaven after death. But one who is devoted to Brahman attains immortality. [2 - 23 - 1]

2 - 23 - 2

प्रजापतिर्लोकानभ्यतपतेभ्योऽभितप्तेभ्यस्त्रयी
विद्या सम्प्राप्तवत्तामभ्यतपत्तस्या अभितप्ताया
एतान्यक्षराणि सम्प्रास्वन्त भूर्भुवः स्वरिति ॥ २.२३.२ ॥

prajāpatirlokānabhyatapattebhyo'bhitaptebhyastrayī
vidyā samprāśravattāmabhyatapattasyā abhitaptāyā
etānyakṣarāṇi samprāśrvanta bhūrbhuvah svariti || 2.23.2 ||

Prajāpati [i.e., Virāṭ] thought about the worlds [he would have]. Out of his thinking, the three Vedas took shape. He then began to think about the Vedas. As a result of this thinking, the Vedas gave birth to the three vyāhṛtis: bhūḥ, bhuvah, and svaḥ. [2 - 23 - 2]

तान्यभ्यतपत्तेभ्योऽभितपत्तेभ्य ॐकारः
 सम्प्रास्रवत्तद्यथा शङ्कुना सर्वाणि पर्णानि
 संतृण्णान्येवमोङ्कारेण सर्वा वाक्संतृण्णोङ्कार
 एवेदं सर्वमोङ्कार एवेदं सर्वम् ॥ २.२३.३ ॥

tānyabhyatapattebhyo'bhitaptebhya ॐkārah
 samprāsravattadyathā śaṅkunā sarvāṇi parṇāni
 samṭṛṇṇānyevamomkāreṇa sarvā vāksamṭṛṇṇomkāra
 evedaṃ sarvamomkāra evedaṃ sarvam || 2.23.3 ||

[Prajāpati then] meditated on those three vyāhṛtis [bhūḥ, bhuvaḥ, and svaḥ]. Out of the vyāhṛtis, which he thought about, emerged Omkāra. Just as a network of ribs is spread all over a leaf, similarly, Omkāra permeates every form of speech [or, everything]. All this is Omkāra. All this is Omkāra. [2 - 23 - 3]

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातः सवनं
 रुद्राणां माध्यंदिनं सवनमादित्यानां च
 विश्वेषां च देवानां तृतीयसवनम् ॥ २.२४.१ ॥

brahmavādino vadanti yadvasūnāṃ prātaḥ savanaṃ
 rudrāṇāṃ mādhyam̐dinaṃ savanamādityānāṃ ca
 viśveṣāṃ ca devānāṃ tṛtīyasavanaṃ || 2.24.1 ||

Those who believe in Brahman say: The morning savana is for the Vasus, the midday savana is for the Rudras, and the third, the evening savana, is for the Ādityas and the Viśvadevas [i.e., all the gods and goddesses]. [2 - 24 - 1]

2 - 24 - 2

क्व तर्हि यजमानस्य लोक इति स यस्तं न
विद्यात्कथं कुर्यादथ विद्वान्कुर्यात् ॥ २.२४.२ ॥

kva tarhi yajamānasya loka iti sa yastaṁ na
vidyātkathaṁ kuryādatha vidvānkuryāt || 2.24.2 ||

Where then is the place for the yajamāna [one who performs a sacrifice]? How can he who does not know that place perform a sacrifice? He who knows can perform a sacrifice. [2 - 24 - 2]

2 - 24 - 3

पुरा प्रातरनुवाकस्योपाकरणाज्जघनेन
गार्हपत्यस्योदाङ्मुख उपविश्य स वासवं
सामाभिगायति ॥ २.२४.३ ॥

purā prātaranuvākasyopākaraṇājagghanena
gārhapatyasyodāṅmukha upaviśya sa vāsavaṁ
sāmābhigāyati || 2.24.3 ||

Before starting the morning chant, the sacrificer sits behind the Gārhapatya fire facing north and sings the Sāma about the Vasus. [2 - 24 - 3]

2 - 24 - 4

लो३कद्वारमपावा३र्णू ३३ पश्येम त्वा वयं
रा ३३३३३ हु ३ म् आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ २.२४.४ ॥

lo3kadvāramapāvā3rṇū 33 paśyema tvā vayaṁ
rā 33333 hu 3 m ā 33 jyā 3 yo 3 ā 32111 iti || 2.24.4 ||

O Fire, please open the door for us—that is, make the path clear—so that we may see you for obtaining full control of the earth. [2 - 24 - 4]

2 - 24 - 5

अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं
मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥ २.२४.५ ॥

atha juhōti namo'gnaye pṛthivīkṣite lokakṣite lokam
me yajamānāya vindaiṣa vai yajamānasya loka etāsmi || 2.24.5 ||

Then the sacrificer begins the offerings [with this mantra]: ‘O Agni, you are in this world. I salute you. Please acquire the right world for me, who am performing a sacrifice. I am ready to go to a world appropriate for one who performs sacrifices’. [2 - 24 - 5]

2 - 24 - 6

अत्र यजमानः परस्तादायुषः स्वाहापजहि
परिघमित्युक्त्वोत्तिष्ठति तस्मै वसवः
प्रातःसवनं सम्प्रयच्छन्ति ॥ २.२४.६ ॥

atra yajamānaḥ parastādāyusaḥ svāhāpajahi
parighamityuktvottiṣṭhati tasmai vasavaḥ
prātaḥsavanam samprayacchanti || 2.24.6 ||

‘I, the yajamāna, have run the full course of my life in this world.’ With these words, he will say, ‘Svāhā,’ [and offer his oblation]. Then he will rise, saying, ‘Please unbolt the door to the world for which I am destined.’ The Vasus then give him the ownership of the earth, which is the result of the savana performed in the morning. [2 - 24 - 6]

2 - 24 - 7

पुरा माध्यंदिनस्य

सवनस्योपाकरणाज्जघनेनाग्नीधीयस्योदङ्मुख
उपविश्य स रौद्रंसामाभिगायति ॥ २.२४.७ ॥

purā mādhyam̐dinasya

savanasyopākaraṇāj̐jaghanenāgnīdhṛīyasyoḍaṇmukha
upaviśya sa raudraṃsāmābhigāyati || 2.24.7 ||

Before starting the midday savana, the yajamāna sits behind the Dakṣiṇāgni fire, facing north. He then sings the Sāma addressed to the Rudras. [2 - 24 - 7]

2 - 24 - 8

लो३कद्वारमपावा३र्णू३३ पश्येम त्वा वयं

वैरा३३३३३ हु३म् आ३३ज्या ३यो३आ३२१११इति ॥ २.२४.८ ॥

lo3kadvāramapāvā3rṇū33 paśyema tvā vayaṃ

vairā33333 hu3m ā33jyā 3yo3ā32111iti || 2.24.8 ||

O Fire, please open the door for us—that is, make the path clear—so that we may see you for obtaining full control of the world of Virāṭ. [2 - 24 - 8]

2 - 24 - 9

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं

मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥ २.२४.९ ॥

atha juhōti namo vāyave'ntarikṣakṣite lokakṣite lokam̐

me yajamānāya vindaiṣa vai yajamānasya loka etāsmi || 2.24.9 ||

Then the sacrificer begins the offerings [with this mantra]: ‘O Vāyu, you are in the mid-region. I salute you. Please acquire the right world for me, who am performing a sacrifice. I am ready to go to a world appropriate for one who performs sacrifices’. [2 - 24 - 9]

अत्र यजमानः परस्तादायुषः स्वाहापजहि
परिघमित्युक्त्वोत्तिष्ठति तस्मै रुद्रा
माध्यंदिनंसवनंसम्प्रयच्छन्ति ॥ २.२४.१० ॥

atra yajamānaḥ parastādāyuṣaḥ svāhāpajahi
parighamityuktvottiṣṭhati tasmai rudrā
mādhyam̐dinaṃsavanaṃsamprayacchanti || 2.24.10 ||

‘I, the yajamāna, have run the full course of my life in this world.’ With these words, he will say, ‘Svāhā,’ [and offer his oblation]. Then he will rise, saying, ‘Please unbolt the door to the world for which I am destined.’ The Rudras then give him the ownership of the mid-region, which is the result of the savana performed at midday. [2 - 24 - 10]

पुरा तृतीयसवनस्योपाकरणाज्जघनेनाहवनीयस्योदङ्मुख
उपविश्य स आदित्यंस वैश्वदेवं सामाभिगायति ॥ २.२४.११ ॥

purā tṛtīyasavanasypākaraṇājagghanenāhavanīyasypodaṇmukha
upaviśya sa ādityaṃsa vaiśvadevaṃ sāmābhigāyati || 2.24.11 ||

Before starting the third [i.e., the evening] savana, the yajamāna sits behind the Āhavanīya fire, facing the north. He then sings the Sāma addressed to the Ādityas and the Viśvadevas. [2 - 24 - 11]

2 - 24 - 12

लो३कद्वारमपावा३र्ण३३पश्येम त्वा वयं
स्वारा ३३३३३ हु३म् आ३३ ज्या३ यो३आ ३२१११ इति ॥ २.२४.१२ ॥

lo3kadvāramapāvā3rṇū33paśyema tvā vayam
svārā 33333 hu3m ā33 jyā3 yo3ā 32111 iti || 2.24.12 ||

[Addressing the Ādityas:] ‘O Fire, please open the door to the world [i.e., heaven] for us so that we may see you for attaining sovereignty’. [2 - 24 - 12]

2 - 24 - 13

आदित्यमथ वैश्वदेवं लो३कद्वारमपावा३र्ण३३ पश्येम
त्वा वयंसामा३३३३३ हु३म् आ३३ ज्या३यो३आ ३२१११ इति ॥ २.२४.१३ ॥

ādityamatha vaiśvadevaṃ lo3kadvāramapāvā3rṇū33 paśyema
tvā vyaṃsāmā33333 hu3m ā33 jyā3yo3ā 32111 iti || 2.24.13 ||

The earlier verse was addressed to the Ādityas. Now, addressing the Viśvadevas, [the yajamāna says,] ‘O Fire, please open the door to the world [i.e., heaven] for us so that we may see you for attaining sovereignty’. [2 - 24 - 13]

2 - 24 - 14

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो
दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे यजमानाय विन्दत ॥ २.२४.१४ ॥

atha juhoti nama ādityebhyaśca viśvebhyaśca devebhyo
divikṣidbhyo lokakṣidbhyo lokam me yajamānāya vindata || 2.24.14 ||

Then the sacrificer begins the offerings [with this mantra]: ‘Salutations to those who are in heaven and other worlds, to the Ādityas and the Viśvadevas. May I acquire the yajamāna’s world’. [2 - 24 - 14]

एष वै यजमानस्य लोक एतास्म्यत्र
यजमानः परस्तादायुषः स्वाहापहत
परिघमित्युक्त्वोत्तिष्ठति ॥ २.२४.१५ ॥

eṣa vai yajamānasya loka etāsmatra
yajamānaḥ parastādāyusaḥ svāhāpahata
parighamityuktvottiṣṭhati || 2.24.15 ||

‘I am ready to go to a world appropriate for one who performs sacrifices. I will live in this world after my death.’ Saying ‘Svāhā,’ he completes the sacrifice. Then he rises, praying, ‘May the bolt be removed’. [2 - 24 - 15]

तस्मा आदित्याश्च विश्वे च देवास्तृतीयसवनं
सम्प्रयच्छन्त्येष ह वै यज्ञस्य मात्रां
वेद य एवं वेद य एवं वेद ॥ २.२४.१६ ॥

tasmā ādityāśca viśve ca devāstrtīyasavanam
samprayacchantyeṣa ha vai yajñasya mātrām
veda ya evaṁ veda ya evaṁ veda || 2.24.16 ||

The Ādityas and the Viśvadevas then present to him, the sacrifices, the result of the third savana. He who knows this knows the true purport of the sacrifice. [2 - 24 - 16]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring scroll-like ends.

CHAPTER 3

19 Sections

96 Verses

3 - 1 - 1

॥ तृतीयोऽध्यायः ॥

असौ वा आदित्यो देवमधु तस्य द्यौरेव

तिरश्चीनवंशोऽन्तरिक्षमपूपो मरीचयः पुत्राः ॥ ३.१.१ ॥

|| tṛtīyo'dhyāyaḥ ||

asau vā ādityo devamadhu tasya dyaureva

tiraścīnavaṁśo'ntarikṣamapūpo marīcayaḥ putrāḥ || 3.1.1 ||

The sun over there is honey to the gods. Heaven is the crossbeam, the mid-region is the beehive, and the rays are the eggs. [3 - 1 - 1]

3 - 1 - 2

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्यः ।

ऋच एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता

वा एता ऋचः ॥ ३.१.२ ॥

tasya ye prāñco raśmayastā evāsyā prācya madhunāḍyaḥ ।

ṛca eva madhukṛta ṛgveda eva puṣpaṁ tā amṛtā āpastā vā

etā ṛcaḥ || 3.1.2 ||

The rays of the sun in the east are the eastern honey-cells [of the beehive]. The Ṛk mantras are the bees, and the Ṛg Veda is the flower. The water [from the sacrifice, such as the soma juice and other things] is the nectar [of the flower]. These Ṛk mantras— [3 - 1 - 2]

3 - 1 - 3

एतमृग्वेदमभ्यतपंस्तस्याभितप्तस्य यशस्तेज

इन्द्रियं वीर्यमन्नाद्यंरसोऽजायत ॥ ३.१.३ ॥

etamṛgvedamabhyatapamṣtasyābhitaptasya yaśasteja

indriyaṁ vīryamannādyamṛaso'jāyata || 3.1.3 ||

stimulated this Rig Veda. Out of that Rig Veda so stimulated came fame, vitality, the power of the organs, energy, and the essence of food. [3 - 1 - 3]

3 - 1 - 4

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा
एतद्यदेतदादित्यस्य रोहितं रूपम् ॥ ३.१.४ ॥
॥ इति प्रथमः खण्डः ॥

tadvyakṣarattadādityamabhito'srayattadvā
etadyadetadādityasya rohitamrūpam || 3.1.4 ||
|| iti prathamah khaṇḍah ||

All this [fame, etc.] spread out to the sun and took shelter there. It is this that accounts for the red look of the sun. [3 - 1 - 4]

3 - 2 - 1

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा
मधुनाड्यो यजूंष्येव मधुकृतो यजुर्वेद एव
पुष्पं ता अमृत आपः ॥ ३.२.१ ॥

atha ye'sya dakṣiṇā raśmayastā evāsyā dakṣiṇā
madhunāḍyo yajūṃṣyeva madhukṛto yajurveda
eva puṣpaṃ tā amṛta āpaḥ || 3.2.1 ||

Then the rays of the sun in the south are the southern honey-cells [of the beehive]. The Yajuh mantras are the bees, and the Yajur Veda is the flower. The water [from the sacrifice, such as the soma juice and other things] is nectar [of the flower]. [3 - 2 - 1]

3 - 2 - 2

तानि वा एतानि यजूंष्येतं
यजुर्वेदमभ्यतपंस्तस्याभितप्तस्य यशस्तेज
इन्द्रियं वीर्यमन्नाद्यंरसोजायत ॥ ३.२.२ ॥

tāni vā etāni yajūṃṣyetaṃ
yajurvedamabhyatapaṃstasyābhitaptasya yaśasteja
indriyaṃ vīryamannādyaṃrasojāyata || 3.2.2 ||

Those Yajuhṃ mantras stimulated the Yajur Veda. Out of that Yajur Veda so stimulated came fame, vitality, the power of the organs, energy, and the essence of food. [3 - 2 - 2]

3 - 2 - 3

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा
एतद्यदेतदादित्यस्य शुक्लं रूपम् ॥ ३.२.३ ॥

tadvyakṣarattadādityamabhito'śrayattadvā
etadyadetadādityasya śuklaṃ rūpam || 3.2.3 ||

All this [fame, etc.] spread out to the sun and took shelter there. It is this that accounts for the white look of the sun. [3 - 2 - 3]

3 - 3 - 1

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो
मधुनाड्यः सामान्येव मधुकृतः सामवेद एव पुष्पं
ता अमृता आपः ॥ ३.३.१ ॥

atha ye'sya pratyañco raśmayastā evāśya pratīcya
madhunāḍyaḥ sāmānyeva madhukṛtaḥ sāmaveda
eva puṣpaṃ tā amṛtā āpaḥ || 3.3.1 ||

Then the rays of the sun in the west are the western honey-cells [of the beehive]. The Sāma mantras are the bees, and the Sāma Veda is the flower. The water [from the sacrifice, such as the soma juice and other things] is the nectar [of the flower]. [3 - 3 - 1]

3 - 3 - 2

तानि वा एतानि सामान्येतं
सामवेदमभ्यतपंस्तस्याभितप्तस्य यशस्तेज
इन्द्रियं वीर्यमन्नाद्यंरसोऽजायत ॥ ३.३.२ ॥

tāni vā etāni sāmānyetaṃ
sāmavedamabhyatapaṃstasyābhitaptasya yaśasteja
indriyaṃ vīryamannādyamraso'jāyata || 3.3.2 ||

Those Sāma mantras stimulated the Sāma Veda. Out of that Sāma Veda so stimulated came fame, vitality, the power of the organs, energy, and the essence of food. [3 - 3 - 2]

3 - 3 - 3

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा
एतद्यदेतदादित्यस्य कृष्णंरूपम् ॥ ३.३.३ ॥

tadvyakṣarattadādityamabhito'srayattadvā
etadyadetadādityasya kṛṣṇaṃrūpaṃ || 3.3.3 ||

All this [fame, etc.] spread out to the sun and took shelter there. It is this that gives rise to the black spots in the sun. [3 - 3 - 3]

3 - 4 - 1

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो
मधुनाड्योऽथर्वाङ्गिरस एव मधुकृत
इतिहासपुराणं पुष्पं ता अमृता आपः ॥ ३.४.१ ॥

atha ye'syodañco raśmayastā evāsyodīcyo
madhunāḍyo'tharvāṅgirasa eva madhukṛta
itihāsapurāṇaṃ puṣpaṃ tā amṛtā āpaḥ || 3.4.1 ||

Then the northern rays of the sun are the northern honey-cells [of the beehive]. The mantras envisioned by the sages Atharvā and Aṅgirā are the bees, and the Itihāsas and Purāṇas [i.e., history and legends] are the flower. The water [from the sacrifice, such as the soma juice and other things] is the nectar [of the flower]. [3 - 4 - 1]

3 - 4 - 2

ते वा एतेऽथर्वाङ्गिरस
एतदितिहासपूराणमभ्यतपं स्तस्याभितप्तस्य
यशस्तेज इन्द्रियां वीर्यमन्नाद्यंरसोऽजायत ॥ ३.४.२ ॥

te vā ete'tharvāṅgīrasa
etaditihāsapūrāṇamabhyatapam stasyābhitaptasya
yaśasteja indriyāṃ vīryamannādyamraso'jāyata || 3.4.2 ||

Those Atharvā-Aṅgirasā mantras stimulated the Itihāsas and Purāṇas [i.e., the history and the legends]. Out of that so stimulated emerged fame, vitality, the power of the organs, energy, and the essence of food. [3 - 4 - 2]

3 - 4 - 3

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा
एतद्यदेतदादित्यस्य परं कृष्णंरूपम् ॥ ३.४.३ ॥

tadvyakṣarattadādityamabhito'srayattadvā
etadyadetadādityasya param kṛṣṇamrūpam || 3.4.3 ||

All this [fame, etc.] spread out to the sun and took shelter there. It is this that gives rise to the deep black spots in the sun. [3 - 4 - 3]

3 - 5 - 1

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा
मधुनाड्यो गुह्या एवादेशा मधुकृतो
ब्रह्मैव पुष्पं ता अमृता आपः ॥ ३.५.१ ॥

atha ye'syordhvā raśmayastā evāsyordhvā
madhunāḍyo guhyā evādeśā madhukṛto
brahmaiva puṣpaṃ tā amṛtā āpaḥ || 3.5.1 ||

Next, the rays of the sun which are in the higher region are also its honey-cells in the higher region. The secret instructions are the bees, and Brahman [praṇava] is the flower. The water [from the sacrifice] is the nectar. [3 - 5 - 1]

3 - 5 - 2

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपं
स्तस्याभितप्तस्य यशस्तेज इन्द्रियं
वीर्यमन्नाद्यंरसोऽजायत ॥ ३.५.२ ॥

te vā ete guhyā ādeśā etadbrahmābhyatapaṃ
stasyābhitaptasya yaśasteja indriyaṃ
vīryamannādyamṛaso'jāyata || 3.5.2 ||

These very secret directions stimulated Brahman [in the form of praṇava]. Out of that so stimulated emerged fame, vitality, the power of the organs, energy, and the essence of food. [3 - 5 - 2]

3 - 5 - 3

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा
एतद्यदेतदादित्यस्य मध्ये क्षोभत इव ॥ ३.५.३ ॥

tadvyakṣarattadādityamabhito'śrayattadvā
etadyadetadādityasya madhye kṣobhata iva || 3.5.3 ||

All this [fame, etc.] spread out to the sun and took shelter there. It is this that seems to be vibrating within the sun. [3 - 5 - 3]

ते वा एते रसानां रसा वेदा हि रसास्तेषामेते
रसास्तानि वा एतान्यमृतानाममृतानि वेदा
ह्यमृतास्तेषामेतान्यमृतानि ॥ ३.५.४ ॥

te vā ete rasānāṃ rasā vedā hi rasāsteṣāmete
rasāstāni vā etānyamṛtānāmamṛtāni vedā
hyamṛtāsteṣāmetānyamṛtāni || 3.5.4 ||

These colours [red, etc.] are the essence of all essences. The Vedas are the essence, and the colours are the essence of the Vedas. These colours are the nectar of the nectar [the Vedas]. The Vedas are the nectar [and therefore eternal], but the colours are the nectar of the Vedas. [3 - 5 - 4]

तद्यत्प्रथमममृतं तद्वसव उपजीवन्त्यग्निना
मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं
दृष्ट्वा तृप्यन्ति ॥ ३.६.१ ॥

tadyatprathamamamṛtaṃ tadvasava upajīvantyagninā
mukhena na vai devā aśnanti na pibantyetadevāmṛtaṃ
dṛṣṭvā tṛpyanti || 3.6.1 ||

Led by fire, the Vasus enjoy the first nectar [which is the red colour]. As a matter of fact, the gods and goddesses neither eat nor drink. They are pleased merely by seeing the nectar. [3 - 6 - 1]

3 - 6 - 2

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ ३.६.२ ॥

ta etadeva rūpamabhisamviśantyetasmādrūpādudyanti || 3.6.2 ||

They enter into this [red] colour [of the sun], and they also come out of this colour, [i.e., They look at this red colour and are satisfied. They make no effort to get it. Nevertheless, they are at times attracted to it and try to reach it]. [3 - 6 - 2]

3 - 6 - 3

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाग्निनैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स य एतदेव
रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३.६.३ ॥

sa ya etadevamamṛtaṁ veda vasūnāmevaiko bhūtvāgninaiva
mukhenaitadevāmṛtaṁ dr̥ṣṭvā tṛpyati sa ya etadeva
rūpamabhisamviśatyetasasmādrūpādudeti || 3.6.3 ||

He who knows this nectar thus, becomes one of the Vasus [because only the Vasus know the meaning of this nectar]. Led by fire, he then enjoys looking at the nectar and is happy. He goes into this colour and again comes out of it. [3 - 6 - 3]

3 - 6 - 4

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता
वसूनामेव तावदाधिपत्यंस्वाराज्यं पर्येता ॥ ३.६.४ ॥

sa yāvadādityaḥ purastādudetā paścādistametā
vasūnāmeva tāvadādhipatyamsvārājyaṁ paryetā || 3.6.4 ||

As long as the sun rises in the east and sets in the west, so long will that person enjoy the sovereignty and freedom of the Vasus. [3 - 6 - 4]

3 - 7 - 1

अथ यद्वितीयममृतं तद्रुद्रा उपजीवन्तीन्द्रेण
मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं
दृष्ट्वा तृप्यन्ति ॥ ३.७.१ ॥

atha yaddvitiyamamṛtaṁ tadrudrā upajīvantīndreṇa
mukhena na vai devā aśnanti na pibantyetadevāmṛtaṁ
dr̥ṣṭvā tṛpyanti || 3.7.1 ||

With Indra as their leader, the Rudras enjoy the second nectar [which is the white colour of the sun]. As a matter of fact, the gods and goddesses neither eat nor drink. They are pleased merely by seeing the nectar. [3 - 7 - 1]

3 - 7 - 2

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ ३.७.२ ॥

ta etadeva rūpamabhisamviśantyetasmādrūpādudyanti || 3.7.2 ||

They enter into this [white] colour of the sun, and they also come out of this colour. [3 - 7 - 2]

3 - 7 - 3

स य एतदेवममृतं वेद रुद्राणामेवैको
भूत्वेन्द्रेणैव मुखेनैतदेवामृतं दृष्ट्वा
तृप्यति स एतदेव रूपमभिसंविश्येतस्माद्रूपादुदेति ॥ ३.७.३ ॥

sa ya etadevamamṛtaṁ veda rudrāṇāmevaiko
bhūtvendreṇaiva mukhenaitadevāmṛtaṁ dr̥ṣṭvā
tṛpyati sa etadeva rūpamabhisam̐viśatyetasmādrūpādudeti || 3.7.3 ||

He who knows this nectar thus, becomes a Rudra himself. With Indra as the leader, he looks at the nectar and is happy. He goes into this colour and again comes out of it. [3 - 7 - 3]

3 - 7 - 4

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता
द्विस्तावदक्षिणत उदेतोत्तरतोऽस्तमेता रुद्राणामेव
तावदाधिपत्यं स्वाराज्यं पर्येता ॥ ३.७.४ ॥

sa yāvadādityaḥ purastādudetā paścādistametā
dvistāvaddakṣiṇata udetottarato'stametā rudrāṇāmeva
tāvadādhipatyaṁsvārājyaṁ paryetā || 3.7.4 ||

As long as the sun rises in the east and sets in the west, twice that long will he [who knows this] rise in the south and set in the north. That person will also attain sovereignty and freedom like the Rudras. [3 - 7 - 4]

3 - 8 - 1

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन
मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं
दृष्ट्वा तृप्यन्ति ॥ ३.८.१ ॥

atha yattṛtīyamamṛtaṁ tadādityā upajīvanti varuṇena
mukhena na vai devā aśnanti na pibantyetadevāmṛtaṁ
dṛṣṭvā tṛpyanti || 3.8.1 ||

With Varuṇa as their leader, the Ādityas enjoy the third nectar [which is dark in colour]. As a matter of fact, the gods and goddesses neither eat nor drink. They are pleased merely by seeing the nectar. [3 - 8 - 1]

3 - 8 - 2

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ ३.८.२ ॥

ta etadeva rūpamabhisamviśantyetasmādrūpādudyanti || 3.8.2 ||

They enter into this [dark] colour of the sun, and they also come out of this colour. [3 - 8 - 2]

3 - 8 - 3

स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा
वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स
एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३.८.३ ॥

sa ya etadevamamṛtaṁ vedādityānāmevaiko bhūtvā
varuṇenaiva mukhenaitadevāmṛtaṁ dṛṣṭvā tṛpyati sa
etadeva rūpamabhisamviśatyetasasmādrūpādudeti || 3.8.3 ||

He who knows this nectar thus, becomes one of the Ādityas. With Varuṇa as the leader, he enjoys the nectar by looking at it. He goes into this colour and again comes out of it. [3 - 8 - 3]

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता
 द्विस्तावत्पश्चादुदेता पुरस्तादस्तमेतादित्यानामेव
 तावदाधिपत्यंस्वाराज्यं पर्येता ॥ ३.८.४ ॥
 ॥ इति अष्टमः खण्डः ॥

sa yāvadādityo dakṣiṇata udetottarato'stametā
 dvistāvatpaścādudetā purastādistametādityānāmeva
 tāvadādhīpatyaṃsvārājyaṃ paryetā || 3.8.4 ||
 || iti aṣṭamaḥ khaṇḍaḥ ||

As long as the sun rises in the south and sets in the north, twice that long will he [who knows this] rise in the west and set in the east. That person will also attain sovereignty and freedom like the Ādityas. [3 - 8 - 4]

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन
 मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं
 दृष्ट्वा तृप्यन्ति ॥ ३.९.१ ॥

atha yaccaturthamamṛtaṃ tanmaruta upajīvanti somena
 mukhena na vai devā aśnanti na pibantyetadevāmṛtaṃ
 dr̥ṣṭvā tṛpyanti || 3.9.1 ||

With Soma as their leader, the Maruts enjoy the fourth nectar [which is deep black in colour]. As a matter of fact, the gods and goddesses neither eat nor drink. They enjoy merely by seeing the nectar. [3 - 9 - 1]

3 - 9 - 2

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ ३.९.२ ॥

ta etadeva rūpamabhisamṇvīśantyetasmaḍrūpādudyanti || 3.9.2 ||

They enter into this [deep black] colour of the sun, and they also come out of this colour. [3 - 9 - 2]

3 - 9 - 3

स य एतदेवममृतं वेद मरुतामेवैको भूत्वा
सोमेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स
एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३.९.३ ॥

sa ya etadevamamṛtaṃ veda marutāmevaiko bhūtvā
somenaiva mukhenaitadevāmṛtaṃ dṛṣṭvā tṛpyati sa
etadeva rūpamabhisamṇvīśatyetasmaḍrūpādudeti || 3.9.3 ||

He who knows this nectar thus, becomes one of the Maruts. With Soma as the leader, he enjoys the nectar by looking at it. He goes into this colour and again comes out of it. [3 - 9 - 3]

3 - 9 - 4

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता
द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव
तावदाधिपत्यंस्वाराज्यं पर्येता ॥ ३.९.४ ॥
॥ इति नवमः खण्डः ॥

sa yāvadādityaḥ paścādudetā purastādametā
dvistāvaduttarata udetā dakṣiṇato'stametā marutāmeva
tāvadādhipatyaṃsvārājyaṃ paryetā || 3.9.4 ||
|| iti navamaḥ khaṇḍaḥ ||

As long as the sun rises in the west and sets in the east, twice that long will he [who knows this] rise in the north and set in the south. That person will also attain sovereignty and freedom like the Maruts. [3 - 9 - 4]

3 - 10 - 1

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति
ब्रह्मणा मुखेन न वै देवा अश्नन्ति न
पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ ३.१०.१ ॥

atha yatpañcamamamṛtaṁ tatsādhyā upajīvanti
brahmaṇā mukhena na vai devā aśnanti na
pibantyetadevāmṛtaṁ dr̥ṣṭvā tṛpyanti || 3.10.1 ||

With Brahman [in the form of praṇava, Om] as their leader, the Sādhyas enjoy the fifth nectar [that which seems to be trembling within the sun]. As a matter of fact, the gods and goddesses neither eat nor drink. They enjoy merely by seeing the nectar. [3 - 10 - 1]

3 - 10 - 2

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ ३.१०.२ ॥

ta etadeva rūpamabhisamviśantyetasmādrūpādudyanti || 3.10.2 ||

They enter into this form of the sun [which seems to be vibrating], and they also come out of this form. [3 - 10 - 2]

3 - 10 - 3

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा
ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स
एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३.१०.३ ॥

sa ya etadevamamṛtaṁ veda sādhyānāmevaiko bhūtvā
brahmaṇaiva mukhenaitadevāmṛtaṁ dr̥ṣṭvā tṛpyati sa
etadeva rūpamabhisamviśatyetasmādrūpādudeti || 3.10.3 ||

He who knows this nectar thus, becomes one of the Sādhyas. With Brahman [in the form of praṇava] as the leader, he enjoys the nectar by looking at it. He goes into this form [of the sun] and again comes out of it. [3 - 10 - 3]

3 - 10 - 4

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता
द्विस्तावदूर्ध्व उदेतार्वागस्तमेता साध्यानामेव
तावदाधिपत्यंस्वाराज्यं पर्येता ॥ ३.१०.४ ॥

sa yāvadāditya uttarata udetā dakṣiṇato'stametā
dvistāvadūrdhvaṃ udetārvāgastametā sādhyānāmeva
tāvadāhipatyamsvārājyaṃ paryetā || 3.10.4 ||

As long as the sun rises in the north and sets in the south, twice that long will he [who knows this] rise above and set below. That person will also attain sovereignty and freedom like the Sādhyas [i.e., he can move up and down as he likes]. [3 - 10 - 4]

3 - 11 - 1

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल
एव मध्ये स्थाता तदेष श्लोकः ॥ ३.११.१ ॥

atha tata ūrdhva udetya naivodetā nāstametaikala
eva madhye sthātā tadeṣa ślokaḥ || 3.11.1 ||

Next, after giving to all living beings the fruits of their work, the sun will be above such obligations. It will no longer rise nor set, and will stay by itself midway. Here is a verse on the subject: [3 - 11 - 1]

3 - 11 - 2

न वै तत्र न निम्लोच नोदियाय कदाचन ।

देवास्तेनाहंसत्येन मा विराधिषि ब्रह्मणेति ॥ ३.११.२ ॥

na vai tatra na nimloca nodiyāya kadācana |

devāstenāhaṁsatyena mā virādhiṣi brahmaṇeti || 3.11.2 ||

[In answer to a question]—No, indeed, in Brahmāloka the sun never rose, nor did it ever set. O gods, [listen and bear witness to me]. What I am saying is true, and by it may I have no hindrance to my realization of Brahman. [3 - 11 - 2]

3 - 11 - 3

न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा हैवास्मै
भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३.११.३ ॥

na ha vā asmā udeti na nimlocati sakṛddivā haivāsmāi

bhavati ya etāmevaṁ brahmopaniṣadam veda || 3.11.3 ||

For him who knows the secret teachings of Brahman there is no sunrise or sunset [or day or night]. For him there is always day [i.e., light]. [3 - 11 - 3]

3 - 11 - 4

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे
मनुः प्रजाभ्यस्तद्धैतदुद्दालकायारुणये ज्येष्ठाय
पुत्राय पिता ब्रह्म प्रोवाच ॥ ३.११.४ ॥

taddhaitadbrahmā prajāpataya uvāca prajāpatirmanave

manuḥ prajābhyastaddhaitaduddālakāyāruṇaye jyeṣṭhāya
putrāya pitā brahma provāca || 3.11.4 ||

First, Brahmā taught this instruction on honey to Prajāpati. Then Prajāpati taught it to Manu, and Manu taught it to his children. The father Aruṇa then taught this knowledge of Brahman to his eldest son Uddālaka Āruṇi. [3 - 11 - 4]

3 - 11 - 5

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म
प्रब्रूयात्प्रणाय्याय वान्तेवासिने ॥ ३.११.५ ॥

idaṃ vāva tajjyeṣṭhāya putrāya pitā brahma
prabrūyātpraṇāyyāya vāntevāsine || 3.11.5 ||

This knowledge of Brahman a father will pass on to his eldest son or to a competent resident student. [3 - 11 - 5]

3 - 11 - 6

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः
परिगृहीतां धनस्य पूर्णां दद्यादेतदेव ततो
भूय इत्येतदेव ततो भूय इति ॥ ३.११.६ ॥

nānyasmai kasmaicana yadyapyasmā imāmadbhiḥ
parigrhītāṃ dhanasya pūrṇāṃ dadyādetadeva tato
bhūya ityetadeva tato bhūya iti || 3.11.6 ||

This should never be taught to anyone else, even if one is tempted with the whole world full of riches and surrounded by water. For this knowledge is more precious than that. This knowledge is surely more precious than that. [3 - 11 - 6]

गायत्री वा ईदं सर्वं भूतं यदिदं किं च
वाग्वै गायत्री वाग्वा इदं सर्वं भूतं गायति
च त्रायते च ॥ ३.१२.१ ॥

gāyatrī vā īdaṃ sarvaṃ bhūtaṃ yadidaṃ kiṃ ca
vāgvai gāyatrī vāgvā idaṃ sarvaṃ bhūtaṃ gāyati
ca trāyate ca || 3.12.1 ||

All that exists in this world, whatever there is, is gāyatrī. It is the word that is gāyatrī, for the word gives names to all things and it also tells them not to fear. [3 - 12 - 1]

या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्यां
हीदं सर्वं भूतं प्रतिष्ठितमेतामेव
नातिशीयते ॥ ३.१२.२ ॥

yā vai sā gāyatrīyaṃ vāva sā yeyaṃ pṛthivyasyāṃ
hīdaṃ sarvaṃ bhūtaṃ pratiṣṭhitametāmeva
nātiśīyate || 3.12.2 ||

That which is this gāyatrī is that which is this earth. For all things [moving or unmoving] are attached to this earth and cannot get away from it. [3 - 12 - 2]

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे
शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव
नातिशीयन्ते ॥ ३.१२.३ ॥

yā vai sā pṛthivīyaṃ vāva sā yadidamasminpuruṣe
śarīramasminhīme prāṇāḥ pratiṣṭhitā etadeva
nātiśīyante || 3.12.3 ||

That which is this earth is this human body, because all the prāṇas are based in this body and cannot exist independent of it. [3 - 12 - 3]

यद्वै तत्पुरुषे शरीरमिदं वाव
तद्यदिदमस्मिन्नन्तः पुरुषे
हृदयमस्मिन्हीमे प्राणाः प्रतिष्ठिता
एतदेव नातिशीयन्ते ॥ ३.१२.४ ॥

yadvai tatpuruṣe śarīramidaṃ vāva
tadyadidamasminnantaḥ puruṣe
hṛdayamasminhīme prāṇāḥ pratiṣṭhitā
etadeva nātiśīyante || 3.12.4 ||

That which is in this human body is in this human heart, for all these prāṇas are based in this heart and cannot exist independent of it. [3 - 12 - 4]

3 - 12 - 5

सैषा चतुष्पदा षड्विधा गायत्री
तदेतदृचाभ्यनूक्तम् ॥ ३.१२.५ ॥

saiṣā catuṣpadā ṣaḍvidhā gāyatrī
tadetadṛcābhyanūktam || 3.12.5 ||

The gāyatrī has four quarters, each being sixfold. This is what is stated in a Ṛk mantra:
[3 - 12 - 5]

3 - 12 - 6

तावानस्य महिमा ततो ज्यायांश्च पूरुषः ।
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ ३.१२.६ ॥

tāvānasya mahimā tato jyāyāṃśca pūruṣaḥ |
pādo'sya sarvā bhūtāni tripādasyāmṛtaṃ divīti || 3.12.6 ||

Its glory is like this. But the glory of the puruṣa [i.e., Brahman, who fills the whole world] is still greater. All creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [3 - 12 - 6]

यद्वै तद्ब्रह्मेतीदं वाव तद्योयं बहिर्धा
 पुरुषादाकाशो यो वै स बहिर्धा पुरुषादाकाशः ॥ ३.१२.७ ॥
 अयं वाव स योऽयमन्तः पुरुष अकाशो यो वै
 सोऽन्तः पुरुष आकाशः ॥ ३.१२.८ ॥
 अयं वाव स योऽयमन्तर्हृदय
 आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णमप्रवर्तिनींश्रियं
 लभते य एवं वेद ॥ ३.१२.९ ॥
 ॥ इति द्वादशः खण्डः ॥

yadvai tadbrahmetīdaṃ vāva tadyoyaṃ bahirdhā
 puruṣādākāśo yo vai sa bahirdhā puruṣādākāśaḥ || 3.12.7 ||
 ayaṃ vāva sa yo'yamantaḥ puruṣa akāśo yo vai
 so'ntaḥ puruṣa ākāśaḥ || 3.12.8 ||
 ayaṃ vāva sa yo'yamantarhṛdaya
 ākāśastadetatpūrṇamapravarti pūrṇamapravartinīṃśriyaṃ
 labhate ya evaṃ veda || 3.12.9 ||
 || iti dvādaśaḥ khaṇḍaḥ ||

That which is Brahman is also the space outside the body. That which is the space outside the body is also the space inside the body. And that which is the space inside the body is also the space within the heart. That treasure within the heart is full and unchanging. He who knows this is always full and not subject to change. [3 - 12 - 7, 8, 9]

3 - 13 - 1

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः
 स योऽस्य प्राङ्सुषिः स प्राणस्तच्चक्षुः स
 आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्व्यन्नादो
 भवति य एवं वेद ॥ ३.१३.१ ॥

tasya ha vā etasya hṛdayasya pañca devasuṣayaḥ
 sa yo'sya prāṅsuṣiḥ sa prāṇastaccakṣuḥ sa
 ādityastadetattejo'nnādyamityupāsīta tejasvyannādo
 bhavati ya evaṃ veda || 3.13.1 ||

In the heart there are five doors guarded by the gods. The door in the east is prāṇa. It is also the eyes, and it is Āditya. Worship this as the source of brightness and food. He who knows this becomes bright and enjoys food. [3 - 13 - 1]

3 - 13 - 2

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रं
 स चन्द्रमास्तदेतच्छ्रीश्च यशश्चेत्युपासीत
 श्रीमान्यशस्वी भवति य एवं वेद ॥ ३.१३.२ ॥

atha yo'sya dakṣiṇaḥ suṣiḥ sa vyānastacchrotram
 sa candramāstadetacchrīśca yaśaścetyupāsīta
 śrīmānyaśasvī bhavati ya evaṃ veda || 3.13.2 ||

Next, the southern door of the heart is vyāna. It is also the ears, and it is the moon. Worship it as the source of prosperity and fame. He who knows this becomes prosperous and famous. [3 - 13 - 2]

3 - 13 - 3

अथ योऽस्य प्रत्यङ्सुषिः सोऽपानः सा
वाक्सोऽग्निस्तदेतद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत
ब्रह्मवर्चस्यन्नादो भवति य एवं वेद ॥ ३.१३.३ ॥

atha yo'sya pratyāṅsuṣiḥ so'pānaḥ sā
vākso'gnistadetadbrahmavarçasamannādyamityupāsīta
brahmavarçasyanṇādo bhavati ya evaṃ veda || 3.13.3 ||

Next, the western door of the heart is apāna. It is also vāk, and it is fire. Worship this [Brahman in the form of apāna] as the radiance of Brahman and as food. He who knows this becomes radiant with the light of Brahman and a great eater of food. [3 - 13 - 3]

3 - 13 - 4

अथ योऽस्योदङ्सुषिः स समानस्तन्मनः स
पर्जन्यस्तदेतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत
कीर्तिमान्व्युष्टिमान्भवति य एवं वेद ॥ ३.१३.४ ॥

atha yo'syodaṅsuṣiḥ sa samānastanmanaḥ sa
parjanyaṣtadetatkīrtiśca vyuṣṭiścetyupāsīta
kīrtimānvyuṣṭimānbhavati ya evaṃ veda || 3.13.4 ||

Next, the northern door of the heart is samāna. It is also the mind, and it is the god of rain. Worship this [Brahman in the form of samāna] as fame and beauty. He who knows this becomes famous and beautiful. [3 - 13 - 4]

3 - 13 - 5

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः
स आकाशस्तदेतदोजश्च महश्चेत्युपासीतौजस्वी
महस्वान्भवति य एवं वेद ॥ ३.१३.५ ॥

atha yo'syordhvaḥ suṣiḥ sa udānaḥ sa vāyuḥ
sa ākāśastadetadojaśca mahaścetyupāsītaujasvī
mahasvānbhavati ya evaṃ veda || 3.13.5 ||

Next, the door at the top of the heart is udāna. It is also vāyu [air], and it is ākāśa [space]. Worship this [Brahman in the form of udāna] as strength and greatness. He who knows this becomes strong and great. [3 - 13 - 5]

3 - 13 - 6

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य
द्वारपाः स य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य
लोकस्य द्वारपान्वेदास्य कुले वीरो जायते प्रतिपद्यते
स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य
लोकस्य द्वारपान्वेद ॥ ३.१३.६ ॥

te vā ete pañca brahmapuruṣāḥ svargasya lokasya
dvārapāḥ sa ya etānevaṃ pañca brahmapuruṣānsvargasya
lokasya dvārapānvedāsyā kule vīro jāyate pratipadyate
svargaṃ lokaṃ ya etānevaṃ pañca brahmapuruṣānsvargasya
lokasya dvārapānveda || 3.13.6 ||

These five prāṇas are themselves like Brahman, and they are the gatekeepers of heaven. Anyone who regards these prāṇas as Brahman and as the gatekeepers to heaven has a heroic child born in his family. Knowing these prāṇas as Brahman and as the gatekeepers of heaven, a person attains heaven himself. [3 - 13 - 6]

3 - 13 - 7

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः
पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु
लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः
पुरुषे ज्योतिः ॥ ३.१३.७ ॥

atha yadataḥ paro divo jyotirdīpyate viśvataḥ
prṣṭheṣu sarvataḥ prṣṭheṣvanuttameṣūttameṣu
lokeṣvidam vāva tadyadidamasminnantah
puruṣe jyotiḥ || 3.13.7 ||

Then, higher than this heaven, above the world, higher than everything, in the highest world, higher than which nothing exists—the light that shines there is the same light that is in a human being. [3 - 13 - 7]

3 - 13 - 8

तस्यैषा दृष्टिर्यत्रितदस्मिञ्छरीरे संस्पर्शेनोष्णिमानं
विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव
नदथुरिवाग्नेरिव ज्वलत उपशृणोति तदेतद्दृष्टं
च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं
वेद य एवं वेद ॥ ३.१३.८ ॥
॥ इति त्रयोदशः खण्डः ॥

tasyaiṣā drṣṭiryatritadasmiñcharīre saṁsparśeṇoṣṇimānaṁ
vijānāti tasyaiṣā śrutiryatra itatkarṇāvapigrhya ninadamiva
nadathurivāgneriva jvalata upaśṛṇoti tadetaddrṣṭam
ca śrutaṁ cetyupāsīta cakṣuṣyaḥ śruto bhavati ya evaṁ
veda ya evaṁ veda || 3.13.8 ||
|| iti trayodaśaḥ khaṇḍaḥ ||

Here is proof of it: When you touch the body you can feel heat in it. There is also an audible proof of it: When you cover your ears you can hear a sound like a moving chariot, or like the bellowing of a bullock, or like a burning fire. A person should meditate on that light in the body as something that is seen and heard. He who knows this becomes a distinguished person—people want to see him and he is widely known. [3 - 13 - 8]

3 - 14 - 1

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं
कुर्वीत ॥ ३.१४.१ ॥

sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta |
atha khalu kratumayaḥ puruṣo yathākraturasmiṃlloke
puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ
kurvīta || 3.14.1 ||

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 - 14 - 1]

3 - 14 - 2

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प
आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः
सर्वरसः सर्वमिदमभ्यतोऽवाक्यनादरः ॥ ३.१४.२ ॥

manomayaḥ prāṇaśarīro bhārūpaḥ satyasamkalpa
ākāśātmā sarvakarmā sarvakāmaḥ sarvagandhaḥ
sarvarasaḥ sarvamidamabhyatto'vākyaṇādarah || 3.14.2 ||

He is controlled by the mind [i.e., his mind decides what he should and should not do]. He has a subtle body, and he is luminous. If he wants something, he never fails to get it. His Self is spotless like the sky. The whole world is his creation. [Desires are many, and] all those desires are his desires. All odours are his; similarly, all tastes are his. He is everywhere in the world. He has no sense organs, and he is free from desires. [3 - 14 - 2]

एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा
 सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वैष
 म आत्मान्तर्हृदये ज्यायान्पृथिव्या
 ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो
 लोकेभ्यः ॥ ३.१४.३ ॥

eṣa ma ātmāntarhṛdaye'ṇīyānvrihervā yavādvā
 sarṣapādvā śyāmākādvā śyāmākataṇḍulādvaiṣa
 ma ātmāntarhṛdaye jyāyānpṛthivyā
 jyāyānantarikṣājyāyāndivo jyāyānebhyo
 lokebhyaḥ || 3.14.3 ||

My Self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self in my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 - 14 - 3]

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः
 सर्वमिदमभ्यातोऽवाक्यनादर एष म आत्मान्तर्हृदय
 एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य
 स्यादद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः
 शाण्डिल्यः ॥ ३.१४.४ ॥

sarvakarmā sarvakāmaḥ sarvagandhaḥ sarvarasaḥ
 sarvamidamabhyāto'vākyaṇādara eṣa ma ātmāntarhṛdaya
 etadbrahmaitamitaḥ pretyābhisambhavitāsmīti yasya
 syādaddhā na vicikitsāstīti ha smāha śāṇḍilyaḥ
 śāṇḍilyaḥ || 3.14.4 ||

He who is the sole creator, whose desires are the desires of all, whose odours are the odours of all, whose tastes are the tastes of all, who is everywhere, who has no sense organs, and who is free from desires—he is my Self and is in my heart. He is no other than Brahman. When I leave this body, I shall attain him. He who firmly believes this has no doubt in his mind. [He will surely attain Brahman.] This is what Śāṇḍilya has said. [3 - 14 - 4]

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति
 दिशो ह्यस्य स्रक्तयो द्यौरस्योत्तरं बिलं स एष
 कोशो वसुधानस्तस्मिन्विश्वमिदं श्रितम् ॥ ३.१५.१ ॥

antarikṣodaraḥ kośo bhūmibudhno na jīryati diśo
 hyasya sraktayo dyaurasyottaraṃ bilaṃ sa eṣa
 kośo vasudhānastasminviśvamidaṃ śritam || 3.15.1 ||

There is a chest which has the mid-region as its inside and the earth as its bottom. It never decays. The quarters are its sides and the heaven its opening above. This chest is the container of treasures, for in it rests the whole universe. [3 - 15 - 1]

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम
 दक्षिणा राज्ञी नाम प्रतीची सुभूता नामोदीची
 तासां वायुर्वत्सः स य एतमेवं वायुं
 दिशां वत्सं वेद न पुत्ररोदं रोदिति
 सोऽहमेतमेवं वायुं दिशां वत्सं वेद मा
 पुत्ररोदंरुदम् ॥ ३.१५.२ ॥

tasya prācī digjuhūrnāma sahamānā nāma
 dakṣiṇā rājñī nāma pratīcī subhūtā nāmodīcī
 tāsāṃ vāyurvatsaḥ sa ya etamevaṃ vāyuṃ
 diśāṃ vatsaṃ veda na putrarodaṃ roditi
 so'hametamevaṃ vāyuṃ diśāṃ vatsaṃ veda
 mā putrarodaṃrudam || 3.15.2 ||

The eastern quarter of the chest is called juhū, the southern quarter is called sahamānā, the western quarter is called rājñī, and the northern quarter is called subhūtā. Vāyu [air] is the son of these quarters. He who knows this, that Vāyu is the child of the quarters, does not have to weep over the loss of his child. 'I know that Vāyu is the child of the quarters. May I never have to weep over the loss of my child.' [3 - 15 - 2]

अरिष्टं कोशं प्रपद्येऽमुनामुनामुना
 प्राणं प्रपद्येऽमुनामुनामुना भूः
 प्रपद्येऽमुनामुनामुना भुवः
 प्रपद्येऽमुनामुनामुना स्वः
 प्रपद्येऽमुनामुनामुना ॥ ३.१५.३ ॥

ariṣṭaṃ kośaṃ prapadye'munāmunāmunā
 prāṇaṃ prapadye'munāmunāmunā bhūḥ
 prapadye'munāmunāmunā bhuvaḥ
 prapadye'munāmunāmunā svaḥ
 prapadye'munāmunāmunā || 3.15.3 ||

For the sake of my child's life, I take refuge in that immortal kośa [i.e., the chest, representing the universe]. For the sake of my child's life, I take refuge in prāṇa [the vital breath]. For the sake of my child's life, I take refuge in bhūh [the earth]. For the sake of my child's life, I take refuge in bhuvaḥ [the mid-region]. For the sake of my child's life, I take refuge in svaḥ [heaven]. [3 - 15 - 3]

स यदवोचं प्राणं प्रपद्य इति प्राणो
 वा इदं सर्वं भूतं यदिदं किंच तमेव
 तत्प्रापत्सि ॥ ३.१५.४ ॥

sa yadavocaṃ prāṇaṃ prapadya iti prāṇo
 vā idaṃ sarvaṃ bhūtaṃ yadidaṃ kiṃca
 tameva tatprāpatsi || 3.15.4 ||

When I said, 'I take refuge in prāṇa,' I meant that prāṇa is everything visible, whatever there is, and therefore I have taken refuge in everything. [3 - 15 - 4]

3 - 15 - 5

अथ यदवोचं भूः प्रपद्य इति पृथिवीं
प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव
तदवोचम् ॥ ३.१५.५ ॥

atha yadavocaṃ bhūḥ prapadya iti pṛthivīm
prapadye'ntarikṣaṃ prapadye divaṃ prapadya
ityeva tadavocaṃ || 3.15.5 ||

Then, when I said, 'I take refuge in bhūḥ,' what I meant was that I take refuge in the earth, I take refuge in the mid-region, and I take refuge in heaven. [3 - 15 - 5]

3 - 15 - 6

अथ यदवोचं भुवः प्रपद्य इत्यग्निं
प्रपद्ये वायुं प्रपद्य आदित्यं प्रपद्य
इत्येव तदवोचम् ॥ ३.१५.६ ॥

atha yadavocaṃ bhuvaḥ prapadya ityagniṃ
prapadye vāyuṃ prapadya ādityaṃ prapadya
ityeva tadavocaṃ || 3.15.6 ||

Then, when I said, 'I take refuge in bhuvah,' what I meant was that I take refuge in fire, I take refuge in air, and I take refuge in the sun. [3 - 15 - 6]

अथ यदवोचंस्वः प्रपद्य इत्यृग्वेदं प्रपद्ये
यजुर्वेदं प्रपद्ये सामवेदं प्रपद्य इत्येव
तदवोचं तदवोचम् ॥ ३.१५.७ ॥
॥ इति पञ्चदशः खण्डः ॥

atha yadavocaṁsvaḥ prapadya ityṛgvedaṁ prapadye
yajurvedaṁ prapadye sāmavedaṁ prapadya ityeva
tadavocaṁ tadavocam || 3.15.7 ||
|| iti pañcadaśaḥ khaṇḍaḥ ||

Then, when I said, “I take refuge in svaḥ,” what I meant was that I take refuge in the Ṛg Veda, I take refuge in the Yajur Veda, and I take refuge in the Sāma Veda. It is this that I meant. [3 - 15 - 7]

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशति वर्षाणि
तत्प्रातःसवनं चतुर्विंशत्यक्षरा गायत्री
गायत्रं प्रातःसवनं तदस्य वसवोऽन्वायताः
प्राणा वाव वसव एते हीदंसर्वं वासयन्ति ॥ ३.१६.१ ॥

puruṣo vāva yajñastasya yāni caturviṁśati varṣāṇi
tatprātaḥsavanaṁ caturviṁśatyakṣarā gāyatrī
gāyatram prātaḥsavanaṁ tadasya vasavo'nvāyattāḥ
prāṇā vāva vasava ete hīdaṁsarvaṁ vāsayanti || 3.16.1 ||

The human body is like a sacrifice, and the first twenty-four years are like the morning libation. The gāyatrī has twenty-four syllables, and the morning libation is accompanied by the gāyatrī. The Vasus reside in this morning libation. The Vasus are the vital breaths and the sense organs, for the word vasu means those who make others live and who live themselves. [3 - 16 - 1]

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा
 वसव इदं मे प्रातःसवनं
 माध्यंदिनंसवनमनुसंतनुतेति माहं
 प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव
 तत एत्यगदो ह भवति ॥ ३.१६.२ ॥

taṃ cedetasminvayasi kiṃcidupatapetsa brūyātprāṇā
 vasava idaṃ me prātaḥsavanam
 mādhyamdinamṣavanamanusamtanuteti māham
 prāṇānām vasūnām madhye yajño vilopsīyetyuddhaiva
 tata etyagado ha bhavati || 3.16.2 ||

If, within these first twenty-four years of his life, he has some ailment, he should then say: 'O Prāṇas, O Vasus, please extend this first libation to the midday libation. As the sacrifice, may I not disappear among the Vasus, who are my prāṇas [i.e., who are like my life].' [If he prays like this,] he gets rid of his ailment and becomes fully well. [3 - 16 - 2]

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यंदिनं
 सवनं चतुश्चत्वारिंशदक्षरा त्रिष्टुप्त्रैष्टुभं
 माध्यंदिनंसवनं तदस्य रुद्रा अन्वायताः
 प्राणा वाव रुद्रा एते हीदंसर्वरोदयन्ति ॥ ३.१६.३ ॥

atha yāni catuṣcatvāriṃśadvārṣāṇi tanmādhyamdinam
 savanam catuṣcatvāriṃśadakṣarā triṣṭuptraīṣṭubham
 mādhyamdinamṣavanam tadasya rudrā anvāyattāḥ
 prāṇā vāva rudrā ete hīdaṃsarvaṃrodhayanti || 3.16.3 ||

Then the next forty-four years are like the midday libation. The triṣṭubh metre has forty-four syllables, and the midday libation is accompanied by a hymn which is in the triṣṭubh metre. The Rudras are connected with this midday libation. The prāṇas are called Rudras because they [are cruel and] make everyone in this world weep. [3 - 16 - 3]

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स
 ब्रूयात्प्राणा रुद्रा इदं मे
 माध्यंदिनंसवनं
 तृतीयसवनमनुसंतनुतेति माहं
 प्राणानांरुद्राणां मध्ये यज्ञो
 विलोप्सीयेत्युद्धैव तत एत्यगदो
 ह भवति ॥ ३.१६.४ ॥

taṃ cedetasminvayasi kiṃcidupatapetsa
 brūyātprāṇā rudrā idaṃ me
 mādhyam̐dinaṃsavanaṃ
 tṛtīyasavanamanusaṃtanuteti māhaṃ
 prāṇānāṃrudrāṇāṃ madhye yajño
 vilopsīyetyuddhaiva tata etyagado
 ha bhavati || 3.16.4 ||

If, within these next forty-four years of his life, he has some ailment, he should then say: 'O Prāṇas, O Rudras, please extend my midday libation and join it to the third libation. As the sacrifice, may I not disappear among the Rudras, who are my prāṇas [i.e., who are like my life].' [If he prays like this,] he gets rid of his ailment and becomes fully well. [3 - 16 - 4]

अथ यान्यष्टाचत्वारिंशद्वर्षाणि
 तत्तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती
 जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः
 प्राणा वावादित्या एते हीदंसर्वमाददते ॥ ३.१६.५ ॥

atha yānyaṣṭācatvāriṃśadvārṣāṇi
 tattṛtīyasavanamaṣṭācatvāriṃśadakṣarā jagatī
 jāgataṃ tṛtīyasavanam tadasyādityā anvāyattāḥ
 prāṇā vāvādityā ete hīdaṃsarvamādadate || 3.16.5 ||

Then the next forty-eight years are the third libation. The jagatī metre has forty-eight syllables, and the third libation is accompanied by a hymn which is in the jagatī metre. The Ādityas are connected with this third libation. The prāṇas are called Ādityas because they accept [ādā] all things. [3 - 16 - 5]

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा
 अदित्या इदं मे तृतीयसवनमायुरनुसंतनुतेति
 माहं प्राणानामादित्यानां मध्ये यज्ञो
 विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥ ३.१६.६ ॥

taṃ cedetasminvayasi kiṃcidupatapetsa brūyātprāṇā
 adityā idaṃ me tṛtīyasavanamāyuranusantanuteti
 māhaṃ prāṇānāmādityānām madhye yajño
 vilopsīyetyuddhaiva tata etyagado haiva bhavati || 3.16.6 ||

If, within the next forty-eight years of his life, he has some ailment, he should then say: 'O Prāṇas, O Ādityas, please extend my evening libation to the end of my life. As the sacrifice, may I not disappear among the Ādityas, who are my prāṇas [i.e., who are like my life].' [If he prays like this,] he gets rid of his ailment and becomes well. [3 - 16 - 6]

3 - 16 - 7

एतद्ध स्म वै तद्विद्वानाह महिदास
 ऐतरेयः स किं म एतदुपतपसि योऽहमनेन
 न प्रेष्यामीति स ह षोडशं वर्षशतमजीवत्प्र
 ह षोडशं वर्षशतं जीवति य एवं वेद ॥ ३.१६.७ ॥
 ॥ इति षोडशः खण्डः ॥

etaddha sma vai tadvidvānāha mahidāsa
 aitareyaḥ sa kiṃ ma etadupatapasi yo'hamanena
 na preṣyāmīti sa ha ṣoḍaśaṃ varṣaśatamajīvatpra
 ha ṣoḍaśaṃ varṣaśataṃ jīvati ya evaṃ veda || 3.16.7 ||
 || iti ṣoḍaśaḥ khaṇḍaḥ ||

Having known this, Itarā's son Mahidāsa said: 'O disease, why are you troubling me so? Rest assured, I am not going to die [of this disease].' He lived for one hundred and sixteen years. A person who knows this also lives that long.[3 - 16 - 7]

3 - 17 - 1

स यदशिशिषति यत्पिपासति यन्न रमते
 ता अस्य दीक्षाः ॥ ३.१७.१ ॥

sa yadaśiśiṣati yatpipāsatī yanna ramate
 tā asya dīkṣāḥ || 3.17.1 ||

That he has the desire to eat, the desire to drink, and no desire to indulge in sense pleasures—this is his initiation [i.e., this is how he has to begin practising self-restraint]. [3 - 17 - 1]

3 - 17 - 2

अथ यदश्नाति यत्पिबति यद्रमते
तदुपसदैरेति ॥ ३.१७.२ ॥

atha yadaśnāti yatpibati yadramate
tadupasadaireti || 3.17.2 ||

After this he will eat, he will drink, or he will enjoy pleasure, as if he is observing upasad [when he can only take milk or water]. [3 - 17 - 2]

3 - 17 - 3

अथ यद्धसति यज्जक्षति यन्मैथुनं चरति
स्तुतशस्त्रैरेव तदेति ॥ ३.१७.३ ॥

atha yaddhasati yajjakṣati yanmaithunaṃ carati
stutaśastraireva tadeti || 3.17.3 ||

After this, he laughs, he eats, and he even enjoys some sense pleasure—these represent the sounds coming from the stutas and śastras. [3 - 17 - 3]

3 - 17 - 4

अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति
ता अस्य दक्षिणाः ॥ ३.१७.४ ॥

atha yattapo dānamārjavamahimṣā satyavacanamiti
tā asya dakṣiṇāḥ || 3.17.4 ||

Next, austerity, charity, straightforwardness, nonviolence, and truthfulness—these are his dakṣiṇā. [3 - 17 - 4]

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य
तन्मरणमेवावभृथः ॥ ३.१७.५ ॥

tasmādāhuḥ soṣyatyasosṣṭeti punarutpādanamevāsya
tanmaraṇamevāvabhṛthaḥ || 3.17.5 ||

Therefore people say, 'He will give birth,' or 'He has given birth.' In either case, it is a rebirth [in the sense that when he starts living his life as a sacrifice, that is his rebirth]. When death overtakes him, that is the conclusion of the sacrifice. [3 - 17 - 5]

तद्धैतद्घोर् आङ्गिरसः कृष्णाय
देवकीपुत्रायोक्तवोवाचापिपास एव स
बभूव सोऽन्तवेलायामेतत्त्रयं
प्रतिपद्येताक्षितमस्यच्युतमसि
प्राणसंशितमसीति तत्रैते द्वे ऋचौ
भवतः ॥ ३.१७.६ ॥

taddhaitadghor āṅgiraśaḥ kṛṣṇāya
devakīputrāyoktvovācāpipāsa eva sa
babhūva so'ntavelāyāmetattrayaṃ
pratipadyetākṣitamasyacyutamasi
prāṇasaṃśitamasiṭi tatraite dve ṛcau
bhavataḥ || 3.17.6 ||

The sage Ghora, of the family of Aṅgirasa, taught this truth to Kṛṣṇa, the son of Devakī. As a result, Kṛṣṇa became free from all desires. Then Ghora said: 'At the time of death a person should repeat these three mantras: "You never decay, you never change, and you are the essence of life."' Here are two Ṛk mantras in this connection: [3 - 17 - 6]

आदिप्रत्नस्य रेतसः ज्योतिः पश्यन्ति वासरम्;
 परो यदिध्यते दिवि ॥ ३.१७.७ ॥
 उद्वयं तमसस्परि ज्योतिः पश्यन्त उत्तरंस्वः
 पश्यन्त उत्तरं देवं देवत्रा सूर्यमगन्म
 ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥ ३.१७.८ ॥
 ॥ इति सप्तदशः खण्डः ॥

āditpratnasya retasaḥ jyotiḥ paśyanti vāsaram;
 Paro yadidhyate divi || 3.17.7 ||
 udvayaṃ tamasaspari jyotiḥ paśyanta uttaraṃsvaḥ
 paśyanta uttaraṃ devaṃ devatrā sūryamaganma
 jyotiruttamamiti jyotiruttamamiti || 3.17.8 ||
 || iti saptadaśaḥ khaṇḍaḥ ||

[Those who know Brahman] see that the light shining in Para-Brahman is the seed of the world. This light is all-pervasive like daylight. It is eternal. It is that great light which is the cause of the world. [3 - 17 - 7, 8]

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो
 ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं
 च ॥ ३.१८.१ ॥

mano brahmetyupāsītetyadhyātmamathādhidaivatamākāśo
 brahmetyubhayamādiṣṭaṃ bhavatyadhyātmaṃ cādhidaivatam
 ca || 3.18.1 ||

The mind is Brahman—this worship is called adhyātma. Next is that called adhidaivata: Space is Brahman. [That is, meditate on space as Brahman.] These two ways of meditation are advised: adhyātma and adhidaivata. [3 - 18 - 1]

तदेतच्चतुष्पाद्ब्रह्म वाक्पादः प्राणः पादश्चक्षुः पादः
 श्रोत्रं पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः
 पादा अदित्यः पादो दिशः पाद इत्युभयमेवादिष्टं
 भवत्यध्यात्मं चैवाधिदैवतं च ॥ ३.१८.२ ॥

tadetaccatuspādbrahma vākpādaḥ prāṇaḥ pādaścakṣuḥ
 pādaḥ śrotraṃ pāda ityadhyātmamathādhidaivatamagniḥ
 pādo vāyuḥ pādā adityaḥ pādo diśaḥ pāda ityubhayamevādiṣṭaṃ
 bhavatyadhyātmam caivādhidaivatam ca || 3.18.2 ||

Brahman as the mind has four feet [or, quarters]. The organ of speech is one foot; prāṇa is the next foot; the eyes are the third foot; and the ears are the fourth foot. This is the adhyātma [the physical and mental] aspect of Brahman. Next is the adhidaivata aspect. Fire is one foot; air is another foot; the sun is the next foot; and the quarters are the fourth foot. These two ways of meditation are advised: adhyātma and adhidaivata.[3 - 18 - 2]

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषा
 भाति च तपति च भाति च तपति च कीर्त्या यशसा
 ब्रह्मवर्चसेन य एवं वेद ॥ ३.१८.३ ॥

vāgeva brahmaṇaścaturthaḥ pādaḥ so'gninā jyotiṣā
 bhāti ca tapati ca bhāti ca tapati ca kīrtyā yaśasā
 brahmavarcasena ya evaṃ veda || 3.18.3 ||

Vāk is one of the four feet of Brahman [as the mind]. It shines in the light of fire and also radiates heat. He who knows this shines and radiates warmth with his good work, with his fame, and with the radiance he acquires from leading a scholarly and disciplined life. [3 - 18 - 3]

3 - 18 - 4

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा
भाति च तपति च भाति च तपति च कीर्त्या यशसा
ब्रह्मवर्चसेन य एवं वेद ॥ ३.१८.४ ॥

prāṇa eva brahmaṇaścaturthaḥ pādaḥ sa vāyunā jyotiṣā
bhāti ca tapati c bhāti ca tapati ca kīrtyā yaśasā
brahmavarcasena ya evaṃ veda || 3.18.4 ||

Prāṇa [the organ of smelling] is one of the four feet of Brahman [as the mind]. It shines by the light of vāyu [air] and also radiates heat. He who knows this shines and radiates warmth with his good work, with his fame, and with the radiance he acquires from leading a scholarly and disciplined life. [3 - 18 - 4]

3 - 18 - 5

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन
ज्योतिषा भाति च तपति च भाति च तपति
च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ३.१८.५ ॥

cakṣureva brahmaṇaścaturthaḥ pādaḥ sa ādityena
jyotiṣā bhāti ca tapati ca bhāti ca tapati ca kīrtyā
yaśasā brahmavarcasena ya evaṃ veda || 3.18.5 ||

The organ of vision is one of the four feet of Brahman [as the mind]. It shines by the light of the sun and also radiates heat. He who knows this shines and radiates warmth with his good work, with his fame, and with the radiance he acquires from leading a scholarly and disciplined life. [3 - 18 - 5]

3 - 18 - 6

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा
भाति च तपति च भाति च तपति च कीर्त्या
यशसा ब्रह्मवर्चसेन य एवं वेद य एवं वेद ॥ ३.१८.६ ॥
॥ इति अष्टादशः खण्डः ॥

śrotrameva brahmaṇaścaturthaḥ pādaḥ sa digbhirjyotiṣā
bhāti ca tapati ca bhāti ca tapati ca kīrtyā yaśasā
brahmavarcasena ya evaṃ veda ya evaṃ veda || 3.18.6 ||
|| iti aṣṭādaśaḥ khaṇḍaḥ ||

The organ of hearing is one of the four feet of Brahman [as the mind]. It shines by the light of the quarters and also radiates heat. He who knows this shines and radiates warmth with his good work, with his fame, and with the radiance he acquires from leading a scholarly and disciplined life. [3 - 18 - 6]

3 - 19 - 1

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत् ।
तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य
मात्रामशयत तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं
चाभवताम् ॥ ३.१९.१ ॥

ādityo brahmetyādeśastasyopavyākhyānamasadevedamagra āsīt |
tatsadāsīttatsamabhavattadāṇḍaṁ niravartata tatsaṁvatsarasya
mātrāmaśayata tannirabhidyata te āṇḍakapāle rajataṁ ca suvarṇaṁ
cābhavatām || 3.19.1 ||

It has been said, 'Āditya is Brahman.' Now this is being explained: This universe was at first non-existent, being without names and forms. [It was not visible, but it existed in a subtle form.] Slowly it manifested itself, as a shoot comes out of a seed. Next it developed into an egg and remained for a whole year like that. It then split in two, one half becoming silver and the other half becoming gold. [3 - 19 - 1]

तद्यद्रजतं सेयं पृथिवी यत्सुवर्णं सा
 द्यौर्यज्जरायु ते पर्वता यदुल्बं समेघो
 नीहारो या धमनयस्ता नद्यो यद्व्वास्तेयमुदकं
 स समुद्रः ॥ ३.१९.२ ॥

tadyadrajataṃ seyaṃ pṛthivī yatsuvarṇaṃ sā
 dyauryajjarāyu te parvatā yadulbaṃ samegho
 nīhāro yā dhamanayastā nadyo yadvāsteyamudakaṃ
 sa samudraḥ || 3.19.2 ||

Of these two parts of the egg, the one that is silver is this earth, and the one that is gold is heaven. The thick membranes are the mountains. The thin membranes are the clouds and mist. The veins are the rivers, and the fluid in the bladder is the ocean. [3 - 19 - 2]

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं
 घोषा उलूलवोऽनूदतिष्ठन्त्सर्वाणि च भूतानि
 सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं
 प्रति घोषा उलूलवोऽनूतिष्ठन्ति सर्वाणि च
 भूतानि सर्वे च कामाः ॥ ३.१९.३ ॥

atha yattadajāyata so'sāvādityastaṃ jāyamānaṃ
 ghoṣā ulūlavo'nūdatiṣṭhantsarvāṇi ca bhūtāni
 sarve ca kāmāstasmāttasyodayaṃ prati pratyāyanaṃ
 prati ghoṣā ulūlavo'nūtiṣṭhanti sarvāṇi ca bhūtāni
 sarve ca kāmāḥ || 3.19.3 ||

Then that which was born was the sun. Its appearance was greeted by joyous sounds from all beings, and many desirable things appeared. Since then, the sunrise and the sunset are both marked by joyous sounds from all beings, and many enjoyable things also appear at that time. [3 - 19 - 3]

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो
ह यदेनं साधवो घोषा आ च गच्छेयुरुप च
निम्रेडेरन्निम्रेडेरन् ॥ ३.१९.४ ॥

sa ya etamevaṃ vidvānādityaṃ brahmetypāste'bhyāśo
ha yadenam sādhave ghōṣā ā ca gaccheyurupa ca
nimreḍerannimreḍeran || 3.19.4 ||

One who knows the sun as Brahman and worships it as such very soon hears sounds pleasing to the ears and also has many good things to enjoy. [3 - 19 - 4]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

CHAPTER 4

17 Sections

78 Verses

॥ चतुर्थोऽध्यायः ॥

जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी
बहुपाक्य आस स ह सर्वत आवसथान्मापयांचक्रे
सर्वत एव मेऽन्नमत्स्यन्तीति ॥ ४.१.१ ॥

|| caturtho'dhyāyaḥ ||

jānaśrutirha pautrāyaṇaḥ śraddhādeyo bahudāyī
bahupākya āsa sa ha sarvata āvasathānmāpayāṃcakre
sarvata eva me'nnamatsyantīti || 4.1.1 ||

In ancient times there was a king who was the great-grandson of Janaśruta. He was a highly charitable person, who gave many gifts in charity, and always with due respect. He also had large quantities of food cooked for people. With the thought in mind, 'People all over will eat my food,' he had many rest-houses built in different places. [4 - 1 - 1]

4 - 1 - 2

अथ हंसा निशायामतिपेतुस्तद्धैवं हं सोहं
समभ्युवाद हो होऽयि भल्लाक्ष भल्लाक्ष जानश्रुतेः
पौत्रायणस्य समं दिवा ज्योतिराततं तन्मा प्रसाङ्क्षी
स्तत्त्वा मा प्रधाक्षीरिति ॥ ४.१.२ ॥

atha haṁsā niśāyāmatipetustaddhaivaṁ haṁ sohaṁ
samabhyuvāda ho ho'yi bhallākṣa bhallākṣa jānaśruteḥ
pautrāyaṇasya samaṁ divā jyotirātataṁ tanmā prasāṅkṣī
stattvā mā pradhākṣīrिति || 4.1.2 ||

Once he saw some swans flying overhead at night. The swan flying behind called out to the one ahead: 'Hey, you short-sided one! Don't you see that the brightness of Jānaśruti has spread all over the sky like daylight? Beware you don't touch it. See that it doesn't bum you'. [4 - 1 - 2]

4 - 1 - 3

तमु ह परः प्रत्युवाच कम्वर एनमेतत्सन्तं
सयुग्वानमिव रैक्वमात्थेति यो नु कथं सयुग्वा
रैक्व इति ॥ ४.१.३ ॥

tamu ha paraḥ pratyuvāca kamvara enametatsantaṁ
sayugvānamiva raikvamāttheti yo nu kathaṁ sayugvā
raikva iti || 4.1.3 ||

The swan in front replied: 'Say, who is this person? From the way you are talking one would think he was Raikva with the cart.' Then the other swan asked, 'And who is this Raikva with the cart you are referring to?'. [4 - 1 - 3]

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनं
 सर्वं तदभिसमैति यत्किञ्च प्रजाः साधु कुर्वन्ति
 यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥ ४.१.४ ॥

yathā kṛtāyavijitāyādhareyāḥ saṁyantyevamenam
 sarvaṁ tadabhisamaiti yatkiṁca prajāḥ sādhu kurvanti
 yastadveda yatsa veda sa mayaitadukta iti || 4.1.4 ||

‘Just as in a game of dice, when a person wins the toss called kṛta he automatically wins the lower tosses also, in the same way, whatever good work people do goes to the credit of Raikva. If anyone knows what Raikva knows, he becomes like Raikva. This is how I would describe Raikva.’ [4 - 1 - 4]

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान
 एव क्षत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैक्वमात्थेति
 यो नु कथं सयुग्व रैक्व इति ॥ ४.१.५ ॥
 यथा कृतायविजितायाधरेयाः संयन्त्येवमेनं सर्वं
 तदभिसमैति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद
 यत्स वेद स मयैतदुक्त इति ॥ ४.१.६ ॥

tadu ha jānaśrutiḥ pautrāyaṇa upaśuśrāva sa ha saṃjihāna
 eva kṣattāramuvācāṅgāre ha sayugvānamiva raikvamāttheti
 yo nu katham sayugvā raikva iti || 4.1.5 ||
 yathā kṛtāyavijitāyādhareyāḥ saṃyantyevamenam sarvaṃ
 tadabhisamaiti yatkiṃca prajāḥ sādhu kurvanti yastadveda
 yatsa veda sa mayaitadukta iti || 4.1.6 ||

Jānaśruti Pautrāyaṇa overheard what the swan said. He got up from his bed and the first thing he did was to ask his attendant [who was standing nearby]: ‘O my child, can I be compared to Raikva with the cart? Who is this Raikva with the cart? What sort of person is he?’ [Then he quoted what the swan had said:] ‘Just as in a game of dice, if a person wins the toss called kṛta, he automatically wins the lower tosses also, in the same way, whatever good work people do goes to the credit of Raikva. If anyone knows what Raikva knows, he becomes like Raikva. This is how I would describe Raikva.’[4 - 1 - 5, 6]

4 - 1 - 7

स ह क्षतान्विष्य नाविदमिति प्रत्येयाय तं
होवाच यत्रारे ब्राह्मणस्यान्वेषणा तदेनमर्च्छति ॥ ४.१.७ ॥

sa ha kṣattānviṣya nāvidamiti pratyeyāya taṃ
hovāca yatrāre brāhmaṇasyānveṣaṇā tadenamarccheti || 4.1.7 ||

[Jānaśruti asked his attendant to go and look for Raikva.] Having looked for him, the attendant thought, ‘I can’t find him,’ and returned to his master. Jānaśruti then said to him: ‘Well, why don’t you go to places where brāhmins are to be found—in forests and solitary places? Look for him there’. [4 - 1 - 7]

4 - 1 - 8

सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश
तं हाभ्युवाद त्वं नु भगवः सयुग्वा रैक्व इत्यहं
ह्यरा३ इति ह प्रतिजज्ञे स ह क्षताविदमिति प्रत्येयाय ॥ ४.१.८ ॥
॥ इति प्रथमः खण्डः ॥

so'dhastācchakaṭasya pāmānaṃ kṣaṃaṇamupopaviveśa
taṃ hābhyuvāda tvam nu bhagavaḥ sayugvā raikva ityahaṃ
hyarā3 iti ha pratijajñe sa ha kṣattāvidamiti pratyeyāya || 4.1.8 ||
|| iti prathamah khaṇḍah ||

The attendant noticed a man sitting under a cart, scratching a rash on his body. Sitting down close to him, the attendant asked, ‘Sir, are you Raikva with the cart?’ The man answered, ‘Well, yes, I am.’ The attendant thought, ‘I have found him,’ and returned. [4 - 1 - 8]

4 - 2 - 1

तदु ह जानश्रुतिः पौत्रायणः षट्शतानि गवां
निष्कमश्वतरीरथं तदादाय प्रतिचक्रमे तं
हाभ्युवाद ॥ ४.२.१ ॥

tadu ha jānaśrutiḥ pautrāyaṇaḥ ṣaṭśatāni gavāṃ
niṣkamaśvatarīrathaṃ tadādāya praticakrame
taṃ hābhyuvāda || 4.2.1 ||

Then Jānaśruti Pautrāyaṇa went to that place, taking with him six hundred cows, a gold necklace, and a chariot drawn by mules. He said to him [Raikva]: [4 - 2 - 1]

4 - 2 - 2

रैक्वेमानि षट्शतानि गवामयं निष्कोऽयमश्वतरीरथोऽनु
म एतां भगवो देवतां शाधि यां देवतामुपास्स इति ॥ ४.२.२ ॥

raikvemāni ṣaṭśatāni gavāmayam niṣko'yamaśvatarīratho'nu
ma etāṃ bhagavo devatāṃ śādhi yāṃ devatāmupāssa iti || 4.2.2 ||

‘O Raikva, all these—six hundred cows, a gold necklace, and a chariot drawn by mules—are for you. Please tell me about the god you worship’. [4 - 2 - 2]

4 - 2 - 3

तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव
सह गोभिरस्त्विति तदु ह पुनरेव जानश्रुतिः
पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं दुहितरं
तदादाय प्रतिचक्रमे ॥ ४.२.३ ॥

tamu ha paraḥ pratyuvācāha hāretvā śūdra tavaiva
saha gobhirastviti tadu ha punareva jānaśrutiḥ
pautrāyaṇaḥ sahasraṁ gavāṁ niṣkamaśvatarīrathaṁ
duhitaraṁ tadādāya praticakrame || 4.2.3 ||

Raikva said to him, 'You śūdra, the necklace and chariot along with the cows—let all these be yours.' Jānaśruti left and then again came back—this time with one thousand cows, a gold necklace, a chariot drawn by mules, and his own daughter. [4 - 2 - 3]

4 - 2 - 4

तं हाभ्युवाद रैक्वेदं सहस्रं गवामयं
निष्कोऽयमश्वतरीरथ इयं जायायं ग्रामो
यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥ ४.२.४ ॥

taṁ hābhyuvāda raikvedaṁ sahasraṁ gavāmayam
niṣko'yamaśvatarīratha iyaṁ jāyāyam grāmo
yasminnāsse'nveva mā bhagavaḥ śādhīti || 4.2.4 ||

He said to Raikva: 'I am giving you these thousand cows, this gold necklace, this chariot drawn by mules, this daughter of mine to be your wife, and also this village in which you live. Now, sir, please teach me'. [4 - 2 - 4]

तस्या ह मुखमुपोद्गृहणन्नुवाचाजहारेमाः
 शूद्रानेनैव मुखेनालापयिष्यथा इति ते हैते
 रैक्वपर्णा नाम महावृषेषु यत्रास्मा उवास
 स तस्मै होवाच ॥ ४.२.५ ॥
 ॥ इति द्वितीयः खण्डः ॥

tasyā ha mukhamupodgr̥hṇannuvācājahāremāḥ
 śūdrānenaiva mukhenālāpayiṣyathā iti te haite
 raikvaparnā nāma mahāvṛṣeṣu yatrāsmā uvāsa
 sa tasmai hovāca || 4.2.5 ||
 || iti dvitīyaḥ khaṇḍaḥ ||

Lifting the face of the princess, Raikva said: 'You have brought me many things [but they are not making me speak]. It is this face that is making me speak.' The villages in the Mahāvṛṣa province, where Raikva lived, were known thenceforth as Raikvaparnā. It was here Raikva taught Jānaśruti. Raikva said to him: [4 - 2 - 5]

वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति
 यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति
 वायुमेवाप्येति ॥ ४.३.१ ॥

vāyurvāva saṁvargo yadā vā agnirudvāyati vāyumevāpyeti
 yadā sūryo'stameti vāyumevāpyeti yadā candro'stameti
 vāyumevāpyeti || 4.3.1 ||

The air swallows everything. When fire is extinguished, it disappears into the air. When the sun sets, it disappears into the air. And when the moon sets, it disappears into the air. [4 - 3 - 1]

4 - 3 - 2

यदाप उच्छृष्यन्ति वायुमेवापियन्ति

वायुरह्येवैतान्सर्वान्संवृङ्क्त इत्यधिदैवतम् ॥ ४.३.२ ॥

yadāpa ucchuṣyanti vāyumevāpiyanti

vāyurhyevaitānsarvānsaṁvṛkta ityadhidaivatam || 4.3.2 ||

When water dries up, it disappears into the air. The air swallows all these. This is the worship of the forces of nature (adhidaivata). [4 - 3 - 2]

4 - 3 - 3

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति

प्राणमेव वागप्येति प्राणं चक्षुः प्राणं श्रोत्रं प्राणं मनः

प्राणो ह्येवैतान्सर्वान्संवृङ्क्त इति ॥ ४.३.३ ॥

athādhyātmaṁ prāṇo vāva saṁvargaḥ sa yadā svapiti

prāṇameva vāgapyeti prāṇaṁ cakṣuḥ prāṇaṁ śrotraṁ

prāṇaṁ manaḥ prāṇo hyevaitānsarvānsaṁvṛkta iti || 4.3.3 ||

Next is the worship concerning the body. Prāṇa swallows everything. When a person sleeps, speech, the eyes, the ears, and the mind—all these go into prana. Prāṇa swallows all these. [4 - 3 - 3]

4 - 3 - 4

तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः

प्राणेषु ॥ ४.३.४ ॥

tau vā etau dvau saṁvargau vāyureva deveṣu prāṇaḥ

prāṇeṣu || 4.3.4 ||

These two swallow everything: air among the gods and prāṇa among the organs. [4 - 3 - 4]

अथ ह शौनकं च कापेयमभिप्रतारिणं च
काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी बिभिक्षे
तस्मा उ ह न ददतुः ॥ ४.३.५ ॥

atha ha śaunakaṃ ca kāpeyamabhipratāriṇaṃ ca
kākṣasenim̐ pariviṣyamāṇau brahmacārī bibhikṣe
tasmā u ha na dadatuḥ || 4.3.5 ||

Once Śaunaka, the son of Kapi, and Abhipratārin, the son of Kakṣasena, were being served their meals when a brahmacārin appeared and begged for some food. They, however, refused to give him any. [4 - 3 - 5]

स होवाच महात्मनश्चतुरो देव एकः कः स जगार
भुवनस्य गोपास्तं कापेय नाभिपश्यन्ति मर्त्या
अभिप्रतारिन्बहुधा वसन्तं यस्मै वा एतदन्नं
तस्मा एतन्न दत्तमिति ॥ ४.३.६ ॥

sa hovāca mahātmanaścaturō deva ekaḥ kaḥ sa jagāra
bhuvanasya gopāstaṃ kāpeya nābhipaśyanti martyā
abhipratārinbahudhā vasantaṃ yasmai vā etadannaṃ
tasmā etanna dattamiti || 4.3.6 ||

The brahmacārin said: 'One god has swallowed four sages. Who is he who protects this world? O Kāpeya, O Abhipratārin, that god exists in many forms, but human beings cannot see him. The food is meant for him, but you are not giving it to him'. [4 - 3 - 6]

तदु ह शौनकः कापेयः प्रतिमन्वानः
 प्रत्येयायात्मा देवानां जनिता प्रजानां
 हिरण्यदंष्ट्रो बभसोऽनसूरिर्महान्तमस्य
 महिमानमाहुरनद्यमानो यदनन्नमतीति
 वै वयं ब्रह्मचारिन्नेदमुपास्महे दत्तास्मै
 भिक्षामिति ॥ ४.३.७ ॥

tadu ha śaunakaḥ kāpeyaḥ pratimanvānaḥ
 pratyeyāyātmā devānāṃ janitā prajānāṃ
 hiraṇyadaṃṣṭro babhaso'nasūrirmahāntamasya
 mahimānamāhuranadyamāno yadanannamattīti
 vai vayaṃ brahmacārin nedamupāśmahe
 dattāsmāi bhikṣāmiti || 4.3.7 ||

After thinking this over, Śaunaka Kāpeya went to the brahmacārin and said, 'He who is the self of all the gods and goddesses, the creator of all things moveable and immoveable, who eats with his golden [i.e., firm] teeth, who is intelligent, whom others cannot eat, who eats things which are not food, whose greatness wise people think highly of—O brahmacārin, we worship him.' After this he said, 'Give this man alms'. [4 - 3 - 7]

तस्म उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश
 सन्तस्तत्कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव दश
 कृतं सैषा विराडन्नादी तयेदं सर्वं दृष्टं
 सर्वमस्येदं दृष्टं भवत्यन्नादो भवति
 य एवं वेद य एवं वेद ॥ ४.३.८ ॥
 ॥ इति तृतीयः खण्डः ॥

tasma u ha daduste vā ete pañcānye pañcānye daśa
 santastatkṛtaṁ tasmātsarvāsu dikṣvannameva daśa
 kṛtaṁ saiṣā virāḍannādī tayedam sarvaṁ dṛṣṭam
 sarvamasyedaṁ dṛṣṭam bhavatyannādo bhavati
 ya evaṁ veda ya evaṁ veda || 4.3.8 ||
 || iti tṛtīyaḥ khaṇḍaḥ ||

Then they gave him alms. The first five [Vāyu, etc.] and the second five [prāṇa, etc.] together make ten. That is kṛta [the throw of dice of the highest denomination]. These ten are the ten directions, and they are the food. This kṛta is Virāṭ. As Virāṭ is all-pervasive, everything is its food. By that Virāṭ all this is seen. He who knows this Virāṭ becomes Virāṭ himself. He becomes all-pervasive and everything becomes his food. [4 - 3 - 8]

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयांचक्रे
 ब्रह्मचर्यं भवति विवत्स्यामि किंगोत्रो न्वहमस्मीति ॥ ४.४.१ ॥

satyakāmo ha jābālo jabālāṁ mātaramāmantrayāṁcakre
 brahmacaryaṁ bhavati vivatsyāmi kiṁgotro nvahamasmīti || 4.4.1 ||

Once Satyakāma Jābāla said to his mother Jabālā: ‘Revered mother, I would like to live with a teacher as a celibate student. What is my lineage?’. [4 - 4 - 1]

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि
 बहवहं चरन्ती परिचारिणी यौवने त्वामलभे
 साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु
 नामाहमस्मि सत्यकामो नाम त्वमसि स
 सत्यकाम एव जाबालो ब्रवीथा इति ॥ ४.४.२ ॥

sā hainamuvāca nāhametadveda tāta yadgotrastvamasī
 bahvahaṃ carantī paricāriṇī yauvane tvāmalabhe
 sāhametanna veda yadgotrastvamasī jabālā tu
 nāmāhamasmi satyakāmo nāma tvamasī sa
 satyakāma eva jābālo bravīthā iti || 4.4.2 ||

Jabālā said to him: ‘My son, I don’t know what your lineage is. I was very busy serving many people when I was young, and I had you. As this was the situation, I know nothing about your lineage. My name is Jabālā, and your name is Satyakāma. When asked about your lineage, say, “I am Satyakāma Jābāla.”’. [4 - 4 - 2]

स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं
 भगवति वत्स्याम्युपेयां भगवन्तमिति ॥ ४.४.३ ॥

sa ha hāridrumataṃ gautamametyovāca brahmacaryaṃ
 bhagavati vatsyāmyupeyāṃ bhagavantamiti || 4.4.3 ||

Satyakāma went to Gautama, the son of Haridrumata, and said: ‘Revered sir, I wish to live with you as a celibate. I have come, revered sir, to be your disciple’. [4 - 4 - 3]

तं होवाच किङ्गोत्रो नु सोम्यासीति स होवाच
 नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं
 मातरं सा मा प्रत्यब्रवीद्बह्वहं चरन्ती
 परिचरिणी यौवने त्वामलभे साहमेतन्न वेद
 यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि
 सत्यकामो नाम त्वमसीति सोऽहं सत्यकामो
 जाबालोऽस्मि भो इति ॥ ४.४.४ ॥

taṃ hovāca kiṃgotro nu somyāsīti sa hovāca
 nāhametadveda bho yadgotro'hamasmyapṛccham
 mātaram sā mā pratyabravīdbahvahaṃ carantī
 paricarinī yauvane tvāmalabhe sāhametanna veda
 yadgotrastvamasi jabālā tu nāmāhamasmi
 satyakāmo nāma tvamasīti so'haṃ satyakāmo
 jābālo'smi bho iti || 4.4.4 ||

Gautama asked him, ‘O Somya, what is your lineage?’ Satyakāma said: ‘Sir, I do not know what my lineage is. When I asked my mother, she said to me: “I was very busy serving many people when I was young, and I had you. As this was the situation, I know nothing about your lineage. My name is Jabālā, and your name is Satyakāma.” So, sir, I am Satyakāma Jābāla’. [4 - 4 - 4]

तं होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधं
 सोम्याहरोप त्वा नेष्ये न सत्यादगा इति तमुपनीय
 कृशानामबलानां चतुःशता गा निराकृत्योवाचेमाः
 सोम्यानुसंव्रजेति ता अभिप्रस्थापयन्नुवाच
 नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवासा ता
 यदा सहस्रं सम्पेदुः ॥ ४.४.५ ॥
 ॥ इति चतुर्थः खण्डः ॥

taṃ hovāca naitadabrāhmaṇo vivaktumarhati samidhaṃ
 somyāharopa tvā neṣye na satyādagā iti tamupaniya
 kṛśānāmbalānāṃ catuḥsatā gā nirākṛtyovācemāḥ
 somyānusaṃvrajati tā abhiprasthāpayannuvāca
 nāsaahasreṇāvarteyeti sa ha varṣagaṇaṃ provāsa
 tā yadā sahasraṃ sampeduḥ || 4.4.5 ||
 || iti caturthaḥ khaṇḍaḥ ||

Gautama said to him: 'No non-brāhmin could speak like this. [Therefore, you must be a brāhmin.] O Somya, go and get me some fuel [for the sacrificial fire]. I will initiate you [as a brāhmin by presenting you with the sacred thread], as you have not deviated from truth.' After the initiation, he selected four hundred feeble and famished cows. Addressing Satyakāma, Gautama said, 'O Somya, take these cows away [and look after them].' As Satyakāma was taking them away, he said, 'I will not come back until there are a thousand of them.' He lived away for many years until they had become a thousand. [4 - 4 - 5]

4 - 5 - 1

अथ हैनमृषभोऽभ्युवाद सत्यकामः इति भगव इति
ह प्रतिशुश्राव प्राप्ताः सोम्य सहस्रं स्मः प्रापय न
आचार्यकुलम् ॥ ४.५.१ ॥

atha hainamṛṣabho'bhyuvāda satyakāmaḥ iti bhagava iti
ha pratiśuśrāva prāptāḥ somya sahasraṁ smaḥ prāpaya
na ācāryakulam || 4.5.1 ||

Then a bull called to Satyakāma, saying, 'O Satyakāma!' He replied, 'Yes, lord.' [The bull then said:] 'We are now a thousand. Take us to the teacher's house'. [4 - 5 - 1]

4 - 5 - 2

ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति
तस्मै होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा
दिक्कलोदीची दिक्कलैष वै सोम्य चतुष्कलः
पादो ब्रह्मणः प्रकाशवान्नाम ॥ ४.५.२ ॥

brahmaṇaśca te pādaṁ bravāṇīti bravītu me bhagavāniti
tasmai hovāca prācī dikkalā pratīcī dikkalā dakṣiṇā
dikkalodīcī dikkalaiṣa vai somya catuṣkalaḥ pādo
brahmaṇaḥ prakāśavānnāma || 4.5.2 ||

The bull said, 'Let me also tell you about one foot of Brahman.' Satyakāma replied, 'Yes, lord, please tell me.' Then the bull said to him: 'The east is one part of Brahman, the west is another, the south is another, and the north is yet another. O Somya, this is one foot of Brahman, consisting of four parts. This foot is called Prakāśavān, the shining'. [4 - 5 - 2]

4 - 5 - 3

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः
प्रकाशवानित्युपास्ते प्रकाशवानस्मिँल्लोके भवति
प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं
पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥ ४.५.३ ॥
॥ इति पञ्चमः खण्डः ॥

sa ya etamevaṃ vidvāṃścatuṣkalam pādamaṃ brahmaṇaḥ
prakāśavānityupāste prakāśavānasmimlloke bhavati
prakāśavato ha lokāñjayati ya etamevaṃ vidvāṃścatuṣkalam
pādamaṃ brahmaṇaḥ prakāśavānityupāste || 4.5.3 ||
|| iti pañcamaḥ khaṇḍaḥ ||

‘He who knows this foot of Brahman, which has four parts and is called “the Shining,” and worships it as such becomes famous in this world. He who knows this foot of Brahman, which has four parts and is called “the Shining,” and worships it as such attains other worlds which are luminous’. [4 - 5 - 3]

4 - 6 - 1

अग्निष्टे पादं वक्तेति स ह श्वोभूते ग आभिप्रस्थापयांचकार
ता यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ ४.६.१ ॥

agniṣṭe pādamaṃ vakteti sa ha śvobhūte ga ābhiprasthāpayāṃcakāra
tā yatrābhi sāyaṃ babhūvustatrāgnimupasamādhāya gā uparudhya
samidhamādhāya paścādagneḥ prāṇupopaviveśa || 4.6.1 ||

[Then the bull said,] ‘Agni [fire] will tell you about another foot of Brahman.’ The next day Satyakāma collected the cows and drove them towards his teacher’s house. At dusk they arrived at a place [where they halted for the night]. Having confined the cows and collected some fuel, he lit a fire and sat down just behind it facing east. [4 - 6 - 1]

4 - 6 - 2

तमग्निरभ्युवाद सत्यकाम३ इति भगव इति ह
प्रतिशुश्राव ॥ ४.६.२ ॥

tamagnirabhyuvāda satyakāma³ iti bhagava iti ha
pratiśuśrāva || 4.6.2 ||

Fire called to him, 'O Satyakāma.' He replied, 'Yes, lord'. [4 - 6 - 2]

4 - 6 - 3

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे
भगवानिति तस्मै होवाच पृथिवी कलान्तरिक्षं
कला द्यौः कला समुद्रः कलैष वै सोम्य
चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ४.६.३ ॥

brahmaṇaḥ somya te pādaṁ bravāṇīti bravītu me
bhagavāniti tasmai hovāca pṛthivī kalāntarikṣaṁ
kalā dyauḥ kalā samudraḥ kalaiṣa vai somya
catuṣkalaḥ pādo brahmaṇo'nantavānnāma || 4.6.3 ||

[Fire said,] 'O Somya, let me tell you about one foot of Brahman.' [Satyakāma replied,] 'Yes, lord, please tell me.' [Fire] said to him: 'The earth is one part, the mid-region is another part, heaven is a third part, and the ocean is a fourth part. O Somya, these are the four parts that make up a foot of Brahman. This foot is named Anantavān, the Unlimited'. [4 - 6 - 3]

स य एतमेवं विद्वांश्चतुष्कलं पादं
 ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्तवानस्मिँल्लोके
 भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं
 विद्वांश्चतुष्कलं पादं
 ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ४.६.४ ॥
 ॥ इति षष्ठः खण्डः ॥

sa ya etamevaṃ vidvāṃścatuṣkalaṃ pādaṃ
 brahmaṇo'nantavānityupāste'nantavānasmimlloke
 bhavatyānantavato ha lokāñjayati ya etamevaṃ
 vidvāṃścatuṣkalaṃ pādaṃ
 brahmaṇo'nantavānityupāste || 4.6.4 ||
 || iti ṣaṣṭhaḥ khaṇḍaḥ ||

‘He who knows this foot of Brahman, which has four parts and is known as “the Unlimited,” and worships it as such becomes long-lived in this world. He who knows this foot of Brahman, which has four parts and is known as “the Unlimited,” and worships it as such attains worlds which are long-lasting’. [4 - 6 - 4]

4 - 7 - 1

हंसस्ते पादं वक्तेति स ह श्वोभूते गा
अभिप्रस्थापयांचकार ता यत्राभि सायं
बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ ४.७.१ ॥

haṁsaste pādaṁ vakteti sa ha śvobhūte gā
abhiprasthāpayāṁcakāra tā yatrābhi sāyaṁ
babhūvustatrāgnimupasamādhāya gā uparudhya
samidhamādhāya paścādagneḥ prāṇupopaviveśa || 4.7.1 ||

[Then the fire said,] ‘The swan will tell you about another foot of Brahman.’ The next day Satyakāma collected the cows and drove them towards his teacher’s house. At dusk they arrived at a place [where they halted for the night]. Having confined the cows and collected some fuel, he lit a fire and sat down just behind it facing east. [4 - 7 - 1]

4 - 7 - 2

तंहंस उपनिपत्याभ्युवाद सत्यकामः इति भगव इति
ह प्रतिशुश्राव ॥ ४.७.२ ॥

taṁhaṁsa upanipatyābhyuvāda satyakāmaḥ iti bhagava iti
ha pratiśuśrāva || 4.7.2 ||

The swan came flying to him and said, ‘O Satyakāma.’ Satyakāma replied, ‘Yes, lord’. [4 - 7 - 2]

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे
 भगवानिति तस्मै होवाचाग्निः कला सूर्यः कला
 चन्द्रः कला विद्युत्कलैष वै सोम्य चतुष्कलः
 पादो ब्रह्मणो ज्योतिष्मान्नाम ॥ ४.७.३ ॥

brahmaṇaḥ somya te pādaṁ bravāṇīti bravītu me
 bhagavāniti tasmai hovācāgniḥ kalā sūryaḥ kalā
 candraḥ kalā vidyutkalaiṣa vai somya catuṣkalaḥ
 pādo brahmaṇo jyotiṣmānnāma || 4.7.3 ||

[The swan said,] ‘O Somya, let me tell you about one foot of Brahman.’ [Satyakāma replied,] ‘Yes, lord, please tell me.’ [The swan] said to him: ‘Fire is one part, the sun is another part, the moon is a third part, and lightning is a fourth part. O Somya, these are the four parts that make up a foot of Brahman. This foot is named Jyotiṣmān, the Luminous’. [4 - 7 - 3]

स य एतमेवं विद्वांश्चतुष्कलं पादं
 ब्रह्मणो ज्योतिष्मानित्युपास्ते ज्योतिष्मानस्मिँल्लोके भवति
 ज्योतिष्मतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं
 पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ॥ ४.७.४ ॥
 ॥ इति सप्तमः खण्डः ॥

sa ya etamevaṁ vidvāṁścātuṣkalaṁ pādaṁ
 brahmaṇo jyotiṣmānityupāste jyotiṣmānasmimlloke bhavati
 jyotiṣmato ha lokāñjayati ya etamevaṁ vidvāṁścātuṣkalaṁ
 pādaṁ brahmaṇo jyotiṣmānityupāste || 4.7.4 ||
 || iti saptamaḥ khaṇḍaḥ ||

‘He who knows this foot of Brahman, which has four parts and is known as “the Luminous,” and worships it as such becomes illustrious in this world. He who knows this foot of Brahman, which has four parts and is known as “the Luminous,” and worships it as such attains worlds which are luminous. [4 - 7 - 4]

4 - 8 - 1

मद्गुण्टे पादं वक्तेति स ह श्वोभूते गा
अभिप्रस्थापयांचकार ता यत्राभि सायं
बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राहुपोपविवेश ॥ ४.८.१ ॥

madguṣṭe pādaṃ vakteti sa ha śvobhūte gā
abhiprasthāpayāṃcakāra tā yatrābhi sāyaṃ
babhūvustatrāgnimupasamādhāya gā uparudhya
samidhamādhāya paścādagneḥ prāṇupopaviveśa || 4.8.1 ||

[Then the swan said,] ‘The madgu will tell you about another foot of Brahman.’ The next day Satyakāma collected the cows and drove them towards his teacher’s house. At dusk they arrived at a place [where they halted for the night]. Having confined the cows and collected some fuel, he lit a fire and sat down just behind it facing east. [4 - 8 - 1]

4 - 8 - 2

तं मद्गुरुपनिपत्याभ्युवाद सत्यकामः इति भगव
इति ह प्रतिशुश्राव ॥ ४.८.२ ॥

taṃ madgurupanipatyābhyuvāda satyakāmaḥ iti bhagava
iti ha pratiśuśrāva || 4.8.2 ||

The madgu came flying to him and said, ‘O Satyakāma.’ Satyakāma replied, ‘Yes, lord’. [4 - 8 - 2]

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे
 भगवानिति तस्मै होवाच प्राणः कला चक्षुः कला
 श्रोत्रं कला मनः कलैष वै सोम्य चतुष्कलः
 पादो ब्रह्मण आयतनवान्नाम ॥ ४.८.३ ॥

brahmaṇaḥ somya te pādāṃ bravāṇīti bravītu me
 bhagavāniti tasmai hovāca prāṇaḥ kalā cakṣuḥ kalā
 śrotraṃ kalā manaḥ kalaiṣa vai somya catuṣkalaḥ
 pādo brahmaṇa āyatanavānnāma || 4.8.3 ||

[The madgu said,] ‘O Somya, let me tell you about one foot of Brahman.’ [Satyakāma replied,] ‘Yes, lord, please tell me.’ [The madgu] said to him: ‘Prāṇa is one part, the eyes are another part, the ears are a third part, and the mind is a fourth part. O Somya, these are the four parts that make up a foot of Brahman. This foot is named Āyatanavān, the Support’. [4 - 8 - 3]

स यै एतमेवं विद्वांश्चतुष्कलं
पादं ब्रह्मण आयतनवानित्युपास्त
आयतनवानस्मिँल्लोके भवत्यायतनवतो
ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं
पादं ब्रह्मण आयतनवानित्युपास्ते ॥ ४.८.४ ॥
॥ इति अष्टमः खण्डः ॥

sa yai etamevaṃ vidvāṃścatuṣkalam
pādaṃ brahmaṇa āyatanavānityupāsta
āyatanavānasmimlloke bhavatyāyatanavato
ha lokāñjayati ya etamevaṃ vidvāṃścatuṣkalam
pādaṃ brahmaṇa āyatanavānityupāste || 4.8.4 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

‘He who knows this foot of Brahman, which has four parts and is known as “the Support,” and worships it as such becomes a support [to others] in this world. He who knows this foot of Brahman, which has four parts and is known as “the Support,” and worships it as such attains worlds which are spacious’. [4 - 8 - 4]

प्राप हाचर्यकुलं तमाचर्योऽभ्युवाद सत्यकामः
इति भगव इति ह प्रतिशुश्राव ॥ ४.९.१ ॥

prāpa hācaryakulam tamācaryo'bhyuvāda satyakāmaḥ
iti bhagava iti ha pratiśuśrāva || 4.9.1 ||

[In due course, Satyakāma] reached his teacher’s house. The teacher greeted him, saying, ‘O Satyakāma.’ He replied, ‘Yes, lord’. [4 - 9 - 1]

4 - 9 - 2

ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये
मनुष्येभ्य इति ह प्रतिजज्ञे भगवांस्त्वेव मे कामे
ब्रूयात् ॥ ४.९.२ ॥

brahmavidiva vai somya bhāsi ko nu tvānuśāśāsetyanye
manuṣyebhya iti ha pratijajñe bhagavāṁstveva me kāme
brūyāt || 4.9.2 ||

The teacher said: ‘Somya, you shine like one who has known Brahman. Who taught you?’ Satyakāma assured him: ‘Certainly no human being. But will you, O Lord, please teach me now about Brahman, the subject closest to my heart?’. [4 - 9 - 2]

4 - 9 - 3

श्रुतंह्येव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या
विदिता साधिष्ठं प्रापतीति तस्मै हैतदेवोवाचात्र ह न
किञ्चन वीयायेति वीयायेति ॥ ४.९.३ ॥
॥ इति नवमः खण्डः ॥

śrutamhyeva me bhagavaddṛśebhya ācāryāddhaiva vidyā
viditā sādhiṣṭhaṁ prāpatīti tasmai haitadevovācātra ha na
kiṁcana vīyāyeti vīyāyeti || 4.9.3 ||
|| iti navamaḥ khaṇḍaḥ ||

[Satyakāma said,] ‘I have heard from revered ones like you that a person learns best when he learns from a competent teacher.’ The teacher then, taught Satyakāma everything. Nothing was left out. [4 - 9 - 3]

4 - 10 - 1

उपकोसलो ह वै कामलायनः सत्यकामे
जाबाले ब्रह्मचार्यमुवास तस्य ह द्वादश
वर्षाण्यग्नीन्परिचचार स ह स्मान्यानन्तेवासिनः
समावर्तयंस्तं ह स्मैव न समावर्तयति ॥ ४.१०.१ ॥

upakosalo ha vai kāmālāyanaḥ satyakāme
jābāle brahmacāryamuvāsa tasya ha dvādaśa
vārṣaṇyagnīnparicacāra sa ha smānyānantevāsinah
samāvartayaṁstaṁ ha smaiva na samāvartayati || 4.10.1 ||

Upakosala Kāmālāyana lived twelve years with Satyakāma Jābāla as a celibate disciple, studying the scriptures and looking after his teacher's sacrificial fires. On the completion of that period, other students were permitted to go home. The only exception was Upakosala. He was detained.[4 - 10 - 1]

4 - 10 - 2

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन्परिचचारीन्मा
त्वाग्नयः परिप्रवोचन्प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव
प्रवासांचक्रे ॥ ४.१०.२ ॥

taṁ jāyovāca tapto brahmacārī kuśalamagnīnparicacārīnmā
tvāgnayaḥ paripravocanprabrūhyasmā iti tasmai hāprocyaiḥ
pravāsāṁcakre || 4.10.2 ||

Satyakāma's wife said to him: 'The brahmacārin is much reduced by austerities and has looked after the fires with great care. Lest the fires blame you, I suggest you teach him.' But Satyakāma did not teach him. Instead, he left on a journey. [4 - 10 - 2]

4 - 10 - 3

स ह व्याधिनाशितुं दधे तमाचार्यजायोवाच
ब्रह्मचारिन्नशान किं नु नाशनासीति स होवाच
बहव इमेऽस्मिन्पुरुषे कामा नानात्यया व्याधीभिः
प्रतिपूर्णोऽस्मि नाशिष्यामीति ॥ ४.१०.३ ॥

sa ha vyādhināśītuṃ dadhre tamācāryajāyovāca
brahmacārinnaśāna kiṃ nu nāśnāsīti sa hovāca
bahava ime'sminpuruṣe kāmā nānātyayā vyādhībhiḥ
pratipūrṇo'smi nāśiṣyāmīti || 4.10.3 ||

Upakosala was upset and started fasting. His teacher's wife said to him: 'Brahmacārin, eat something. Why are you not eating?' Upakosala said: 'There are too many desires in me and they are pulling me in different directions. I am like one suffering from many ailments. I don't want to eat'. [4 - 10 - 3]

4 - 10 - 4

अथ हाग्नयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः
पर्यचारीद्धन्तास्मै प्रब्रवामेति तस्मै होचुः प्राणो
ब्रह्म कं ब्रह्म खं ब्रह्मेति ॥ ४.१०.४ ॥

atha hāgnayaḥ samūdire tapto brahmacārī kuśalaṃ naḥ
paryacārīddhantāsmāi prabravāmeti tasmāi hocuḥ prāṇo
brahma kaṃ brahma khaṃ brahmeti || 4.10.4 ||

Then the fires—the Dakṣiṇāgni, the Gārhapatya, and the Āhavanīya—began to say to each other: 'This brahmacārin has become thin from practising austerities. He has so long looked after us with great care. Let us teach him.' They said to Upakosala, 'Prāṇa is Brahman, ka [happiness] is Brahman, and kha [space] is Brahman.' [4 - 10 - 4]

स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कं च तु
 खं च न विजानामीति ते होचुर्यद्वाव कं तदेव
 खं यदेव खं तदेव कमिति प्राणं च हास्मै
 तदाकाशं चोचुः ॥ ४.१०.५ ॥
 ॥ इति दशमः खण्डः ॥

sa hovāca vijānāmyaham yatprāṇo brahma kaṁ ca tu
 kham ca na vijānāmīti te hocuryadvāva kaṁ tadeva
 kham yadeva kham tadeva kamiti prāṇam ca hāsmāi
 tadākāśam cocuḥ || 4.10.5 ||
 || iti daśamaḥ khaṇḍaḥ ||

Upakosala said: 'I know that prāṇa is Brahman. But that ka and kha are Brahman I do not know.' The fires replied, 'That which is ka is also kha, and that which is kha is also ka.' Then the fires taught him that Brahman was both prāṇa and ākāśa [space]. [4 - 10 - 5]

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य
 इति य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ ४.११.१ ॥

atha hainaṁ gārhapatyo'nuśāśa prthivyagnirannamāditya
 iti ya eṣa āditye puruṣo drśyate so'hamasmi sa evāhamasmīti || 4.11.1 ||

Then the Gārhapatya fire said to him [Upakosala]: 'The earth, fire, food, and the sun—these are all part of my [i.e., part of Brahman's] body. The person seen in the solar orb is me. I am that'. [4 - 11 - 1]

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी
 भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः
 क्षीयन्त उप वयं तं भुञ्जामोऽस्मिंश्च
 लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥ ४.११.२ ॥
 ॥ इति एकादशः खण्डः ॥

sa ya etamevaṃ vidvānupāste'pahate pāpakṛtyāṃ lokī
 bhavati sarvamāyureti jyogjīvati nāsyāvarapuruṣāḥ
 kṣīyanta upa vayaṃ taṃ bhuñjāmo'smiṃśca
 loke'muṣmiṃśca ya etamevaṃ vidvānupāste || 4.11.2 ||
 || iti ekādaśaḥ khaṇḍaḥ ||

‘He who knows this Gārhapatya fire and worships it thus has all his sins removed, and he attains the world of the Gārhapatya fire. He lives a long and bright life, and his descendants do not perish. In this world and the next, we look after that person who knows this fire and worships it thus’. [4 - 11 - 2]

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि
 चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि
 स एवाहमस्मीति ॥ ४.१२.१ ॥

atha hainamanvāhāryapacano'nuśāsāsāpo diśo nakṣatrāṇi
 candramā iti ya eṣa candramasi puruṣo dṛśyate so'hamasmi
 sa evāhamasmīti || 4.12.1 ||

Next the Dakṣiṇāgni [Southern] fire said to Upakosala: ‘Water, the quarters, the stars, and the moon—these are all part of my [i.e., part of Brahman’s] body. The person seen in the moon is me. I am that’. [4 - 12 - 1]

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी
 भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः
 क्षीयन्त उप वयं तं भुञ्जामोऽस्मिंश्च
 लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥ ४.१२.२ ॥
 ॥ इति द्वादशः खण्डः ॥

sa ya etamevaṃ vidvānupāste'pahate pāpakṛtyāṃ lokī
 bhavati sarvamāyureti jyogjīvati nāsyāvarapuruṣāḥ
 kṣīyanta upa vayaṃ taṃ bhuñjāmo'smiṃśca
 loke'muṣmiṃśca ya etamevaṃ vidvānupāste || 4.12.2 ||
 || iti dvādaśaḥ khaṇḍaḥ ||

‘He who knows this Dakṣiṇāgni fire and worships it thus has all his sins removed, and he attains the world of the Dakṣiṇāgni fire. He lives a long and bright life, and his descendants do not perish. In this world and the next, we look after that person who knows this fire and worships it thus’. [4 - 12 - 2]

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति
 य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ ४.१३.१ ॥

atha hainamāhavanīyo'nuśaśāsa prāṇa ākāśo dyaurvidyuditi
 ya eṣa vidyuti puruṣo dṛśyate so'hamasmi sa evāhamasmīti || 4.13.1 ||

Next the Āhavanīya fire said to Upakosala: ‘Prāṇa, space, heaven, and lightning—these are all part of my [i.e., part of Brahman’s] body. The person seen in lightning is me. I am that’. [4 - 13 - 1]

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी
 भवति सर्वमयुरेति ज्योर्जीवति नास्यावरपुरुषाः क्षीयन्त
 उप वयं तं भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य
 एतमेवं विद्वानुपास्ते ॥ ४.१३.२ ॥
 ॥ इति त्रयोदशः खण्डः ॥

sa ya etamevaṃ vidvānupāste'pahate pāpakṛtyāṃ lokī
 bhavati sarvamayureti jyogjīvati nāsyāvarapuruṣāḥ kṣīyanta
 upa vayaṃ taṃ bhuñjāmo'smiṃśca loke'muṣmiṃśca ya
 etamevaṃ vidvānupāste || 4.13.2 ||
 || iti trayodaśaḥ khaṇḍaḥ ||

‘He who knows this Āhavanīya fire and worships it thus has all his sins removed, and he attains the world of the Āhavanīya fire. He lives a long and bright life, and his descendants do not perish. In this world and the next, we look after that person who knows this fire and worships it thus’. [4 - 13 - 2]

ते होचुरूपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या
 चाचार्यस्तु ते गतिं वक्तेत्याजगाम
 हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसलः इति ॥ ४.१४.१ ॥

te hocurupakosalaiṣā somya te'smadvidyātmavidyā
 cācāryastu te gatiṃ vaktetyājagāma
 hāsyācāryastamācāryo'bhyuvādopakosala3 iti || 4.14.1 ||

The fires said: ‘O Somya Upakosala, we have just told you the knowledge of fire. That is also Self-knowledge. Your teacher will tell you about the way to the next world.’ In due course, his teacher returned, and he called him, saying, ‘Upakosala’. [4 - 14 - 1]

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव
 सोम्य ते मुखं भाति को नु त्वानुशशासेति को नु
 मानुशिष्याद्भो इतीहापेव निहनुत इमे नूनमीदृशा
 अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल
 तेऽवोचन्निति ॥ ४.१४.२ ॥

bhagava iti ha pratiśuśrāva brahmavida iva
 somya te mukhaṃ bhāti ko nu tvānuśāsāseti ko nu
 mānuśiṣyādbho itihāpeva nihnuta ime nūnamīdṛśā
 anyādṛśā itihāgnīnabhyūde kiṃ nu somya kila
 te'vocanniti || 4.14.2 ||

[Upakosala] replied, 'Yes, lord.' [His teacher said:] 'O Somya, your face is shining like that of a knower of Brahman. Who has taught you?' 'Sir, who will teach me?' He said this as if he was trying to hide the truth. Then, pointing to the fires, he said: 'Earlier they looked, different. Now they look like this.' In this way, he indicated the fires. [The teacher asked,] 'Somya, what did the fires teach you?'. [4 - 14 - 2]

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं
 तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त
 एवमेवंविदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे
 भगवानिति तस्मै होवाच ॥ ४.१४.३ ॥
 ॥ इति चतुर्दशः खण्डः ॥

idamiti ha pratijajñe lokānvāva kila somya te'vocannaham
 tu te tadvakṣyāmi yathā puṣkarapalāśa āpo na śliṣyanta
 evamevaṃvidi pāpaṃ karma na śliṣyata iti bravītu me
 bhagavāniti tasmai hovāca || 4.14.3 ||
 || iti caturdaśaḥ khaṇḍaḥ ||

Upakosala replied, 'This is what they said.' [And he told his teacher all that the fires had taught him.] The teacher said: 'O Somya, they taught you only about the worlds, but I will teach you about Brahman. [4 - 14 - 3]

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति
 होवाचैतदमृतमभयमेतद्ब्रह्मेति
 तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति
 वर्त्मनी एव गच्छति ॥ ४.१५.१ ॥

ya eṣo'kṣiṇi puruṣo dṛśyata eṣa ātmeti
 hovācaitadamṛtamabhayametadbrahmeti
 tadyadyapyasminsarpirvodakaṃ vā siñcati
 vartmanī eva gacchati || 4.15.1 ||

The teacher said: 'The person seen in the eyes is the Self. It is immortal and fearless. It is Brahman. This is why, if anyone puts clarified butter or water in the eyes, it goes to the corners of the eyes'. [4 - 15 - 1]

4 - 15 - 2

एतं संयद्वाम इत्याचक्षत एतं
हि सर्वाणि वामान्यभिसंयन्ति सर्वाण्येनं
वामान्यभिसंयन्ति य एवं वेद ॥ ४.१५.२ ॥

etaṃ saṃyadvāma ityācakṣata etaṃ
hi sarvāṇi vāmānyabhisamṃyanti sarvāṇyenam
vāmānyabhisamṃyanti ya evaṃ veda || 4.15.2 ||

They call him Saṃyadvāma, for everything that is good and beautiful comes to him. One who knows this has everything that is good and beautiful come to him. [4 - 15 - 2]

4 - 15 - 3

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि
वामानि नयति य एवं वेद ॥ ४.१५.३ ॥

eṣa u eva vāmanīreṣa hi sarvāṇi vāmāni nayati sarvāṇi
vāmāni nayati ya evaṃ veda || 4.15.3 ||

This person in the eyes is Vāmanī, the source of all that is good and pure, for he inspires in people all that is good and pure. One who knows this grants all that is good and pure to others. [4 - 15 - 3]

4 - 15 - 4

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु
लोकेषु भाति य एवं वेद ॥ ४.१५.४ ॥

eṣa u eva bhāmanīreṣa hi sarveṣu lokeṣu bhāti sarveṣu
lokeṣu bhāti ya evaṃ veda || 4.15.4 ||

The person in the eyes is Bhāmanī, shining, for he shines in all the worlds [including the sun]. One who knows this shines in all the worlds. [4 - 15 - 4]

अथ यद्दु चैवास्मिञ्छव्यं कुर्वन्ति यदि च
 नार्चिषमेवाभिसंभवन्त्यर्चिषोऽहरहन्
 आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति
 मासांस्तान्मासेभ्यः संवत्सरं
 संवत्सरादादित्यमादित्याच्चन्द्रमसं
 चन्द्रमसो विद्युतं तत् पुरुषोऽमानवः
 स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ
 एतेन प्रतिपद्यमाना इमं मानवमावर्तं
 नावर्तन्ते नावर्तन्ते ॥ ४.१५.५ ॥
 ॥ इति पञ्चदशः खण्डः ॥

atha yadu caivāsmiñchavyaṃ kurvanti yadi ca
 nārciṣamevābhisaṃbhavantyarcīṣo'harahna
 āpūryamāṇapakṣamāpūryamāṇapakṣādyānṣaḍudaṅṅeti
 māsāṃstānmāsebhyaḥ saṃvatsaraṃ
 saṃvatsarādādityamādityāccandramasaṃ
 candramaso vidyutaṃ tat puruṣo'mānavaḥ
 sa enānbrahma gamayatyeṣa devapatho
 brahmapatha etena pratipadyamānā imaṃ
 mānavamāvartaṃ nāvartante nāvartante || 4.15.5 ||
 || iti pañcadaśaḥ khaṇḍaḥ ||

Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 - 15 - 5]

एष ह वै यज्ञो योऽयं पवते एष ह यन्निदं सर्वं
 पुनाति यदेष यन्निदं सर्वं पुनाति तस्मादेष एव
 यज्ञस्तस्य मनश्च वाक्च वर्तनी ॥ ४.१६.१ ॥

eṣa ha vai yajño yo'yaṃ pavate eṣa ha yannidaṃ sarvaṃ
 punāti yadeṣa yannidaṃ sarvaṃ punāti tasmādeṣa eva
 yajñastasya manaśca vākca vartanī || 4.16.1 ||

He who blows [i.e., air] is the sacrifice. While moving, he purifies all this. Since he purifies all this while moving, he is the sacrifice. The mind and speech are both his paths. [4 - 16 - 1]

तयोरन्यतरां मनसा संस्करोति ब्रह्मा वाचा
 होताध्वर्युरुद्गातान्यतरांस यत्रौपाकृते प्रातरनुवाके
 पुरा परिधानीयाया ब्रह्मा व्यवदति ॥ ४.१६.२ ॥
 अन्यतरामेव वर्तनीं संस्करोति हीयतेऽन्यतरा स
 यथैकपाद्व्रजन्नथो वैकेन चक्रेण वर्तमानो
 रिष्यत्येवमस्य यज्ञोरिष्यति यज्ञं रिष्यन्तं
 यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥ ४.१६.३ ॥

tayoranyatarāṃ manasā saṃskaroti brahmā vācā
 hotādhvaryurudgātānyatarāṃsa yatraupākṛte
 prātaranuvāke purā paridhānīyāyā brahmā vyavadati || 4.16.2 ||
 anyatarāmeva vartanīm saṃskaroti hīyate'nyatarā sa
 yathaikapādvrajanratho vaikena cakreṇa vartamāno
 riṣyatyevamasya yajñoriṣyati yajñam riṣyantam
 yajamāno'nuriṣyati sa iṣṭvā pāpīyānbhavati || 4.16.3 ||

The priest called brahmā in a sacrifice purifies one of these two paths [i.e., the path of the mind] by his [discriminating] mind. The hotā, the adhvaryu, and the udgātā priests purify the other [i.e., the path of speech] by [chaste and elegant] speech. If, however, the brahmā priest breaks his silence when the morning anuvāka has begun, before the paridhānīya Ṛk hymn has been read, then only one path [the path of speech] has been purified. The other is ruined. Just as a one-legged person trying to walk, or a one-wheeled chariot trying to move, is doomed, in the same way the sacrifice is ruined. And when the sacrifice is ruined, the sacrificer is also ruined. In fact, the sacrificer is even liable for having committed a sin by performing the sacrifice in that way.[4 - 16 - 2, 3]

4 - 16 - 4

अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया
ब्रह्मा व्यवदत्युभे एव वर्तनी संस्कुर्वन्ति न
हीयतेऽन्यतरा ॥ ४.१६.४ ॥

atha yatropākṛte prātaranuvāke na purā paridhānīyāyā
brahmā vyavadatyubhe eva vartanī saṁskurvanti na
hīyate'nyatarā || 4.16.4 ||

But in the case of the sacrifice in which the reading of the morning anuvāka has already begun, and the brahmā priest does not break his silence before the paridhānīya has started, then both paths are purified. Neither of them becomes destroyed. [4 - 16 - 4]

4 - 16 - 5

स यथोभयपाद्व्रजन् रथो वोभाभ्यां चक्राभ्यां
वर्तमानः प्रतितिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति
यज्ञं प्रतितिष्ठन्तं यजमानोऽनुप्रतितिष्ठति स
इष्ट्वा श्रेयान्भवति ॥ ४.१६.५ ॥
॥ इति षोडशः खण्डः ॥

sa yathobhayapādvrajanratho vobhābhyāṁ cakrābhyāṁ
vartamānaḥ pratitiṣṭhatyevamasya yajñaḥ pratitiṣṭhati
yajñaṁ pratitiṣṭhantaṁ yajamāno'nupratitiṣṭhati sa iṣṭvā
śreyānbhavati || 4.16.5 ||
|| iti ṣoḍaśaḥ khaṇḍaḥ ||

Just as a person with two legs can walk, or a chariot with two wheels can move, and attain the goal, so also his sacrifice succeeds. And if the sacrifice succeeds, the sacrificer also succeeds. He attains much greatness through his sacrifice. [4 - 16 - 5]

4 - 17 - 1

प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानां
रसान्प्रावृहदग्निं पृथिव्या वायुमन्तरिक्षातादित्यं
दिवः ॥ ४.१७.१ ॥

prajāpatirlokānabhyatapatteṣāṃ tapyamānānām
rasānprāvṛhadagniṃ pṛthivyā vāyumantarikṣātādityaṃ
divaḥ || 4.17.1 ||

Prajāpati worshipped the worlds, and from those which he worshipped he was able to extract their essence. From earth he took fire, from the interspace he took air, and from heaven he took the sun. [4 - 17 - 1]

4 - 17 - 2

स एतास्तिस्रो देवता अभ्यतपत्तासां तप्यमानानां
रसान्प्रावृहदग्नेरृचो वायोर्यजूंषि सामान्यादित्यात् ॥ ४.१७.२ ॥

sa etāstisro devatā abhyatapattāsāṃ tapyamānānām
rasānprāvṛhadagnerṛco vāyoryajūṃṣi sāmānyādityāt || 4.17.2 ||

Then he worshipped these three deities. From those which he worshipped he extracted the essence. He got the Ṛk mantras from fire, the Yajuh mantras from air, and the Sāma mantras from the sun. [4 - 17 - 2]

4 - 17 - 3

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया
रसान्प्रावृहद्भूरित्यृग्भ्यो भुवरिति यजुर्भ्यः
स्वरिति सामभ्यः ॥ ४.१७.३ ॥

sa etāṃ trayīṃ vidyāmaḥyatapattasyāstapyamānāyā
rasānprāvṛhadbhūrityṛgbhyo bhuvariti yajurbhyaḥ
svariti sāmabhyaḥ || 4.17.3 ||

Then Prajāpati worshipped these three Vedas. And from those Vedas that were worshipped he extracted the essence. From the Ṛg Veda he got 'bhūḥ,' from the Yajur Veda he got 'bhuvah,' and from the Sāma Veda he got 'svah'. [4 - 17 - 3]

4 - 17 - 4

तद्यद्वक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादचामेव
तद्रसेनर्चा वीर्येणर्चा यज्ञस्य विरिष्टं संदधाति ॥ ४.१७.४ ॥

tadyadrkto riṣyedbhūḥ svāheti gārhapatye juhuyādr̥cāmeva
tadrasenarcāṃ vīryeṇarcāṃ yajñasya viriṣṭaṃ saṃdadhāti || 4.17.4 ||

This is why, if it seems likely that there will be any harm done to the sacrifice because of a mistake in the Ṛk, the priest should offer oblations in the Gārhapatya fire saying, 'Bhūḥ svāhā.' Then, by the essence and strength of the Ṛk, any likely harm done to the sacrifice from a mistake in the Ṛk will be averted. [4 - 17 - 4]

4 - 17 - 5

स यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ
जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण
यजुषां यज्ञस्य विरिष्टं संदधाति ॥ ४.१७.५ ॥

sa yadi yajuṣṭo riṣyedbhuvaḥ svāheti dakṣiṇāgnau
juhuyādyajuṣāmeva tadrasena yajuṣāṃ vīryeṇa
yajuṣāṃ yajñasya viriṣṭaṃ saṃdadadhāti || 4.17.5 ||

Then if it seems likely that there will be any harm done to the sacrifice because of a mistake in the Yajuh, the priest should offer oblations in the Dakṣiṇāgni fire saying, 'Bhuvaḥ svāhā.' Then, by the essence and strength of the Yajuh, any likely harm done to the sacrifice from a mistake in the Yajuh will be averted. [4 - 17 - 5]

4 - 17 - 6

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये
जुहुयात्साम्नामेव तद्रसेन साम्नां वीर्येण
साम्नां यज्ञस्य विरिष्टं संदधाति ॥ ४.१७.६ ॥

atha yadi sāmato riṣyetsvaḥ svāhetyāhavanīye
juhuyātsāmnāmeva tadrasena sāmnaṃ vīryeṇa
sāmnaṃ yajñasya viriṣṭaṃ saṃdadadhāti || 4.17.6 ||

Then if it seems likely that there will be any harm done to the sacrifice because of a mistake in the Sāma, the priest should offer oblations in the Āhavanīya fire saying, 'svaḥ svāhā.' Then, by the essence and strength of the Sāma, any likely harm done to the sacrifice from a mistake in the Sāma will be averted. [4 - 17 - 6]

तद्यथा लवणेन सुवर्णं संदध्यात्सुवर्णेन
रजतं रजतेन त्रपु त्रपुणा सीसं सीसेन लोहं
लोहेन दारु दारु चर्मणा ॥ ४.१७.७ ॥

tadyathā lavaṇena suvarṇaṃ saṃdadhyātsuvarṇena
rajataṃ rajatena trapu trapuṇā sīsaṃ sīsenā lohaṃ
lohena dāru dāru carmaṇā || 4.17.7 ||

It is like joining gold with the help of borax, silver with the help of gold, tin with the help of silver, lead with the help of tin, iron with the help of lead, wood with the help of iron, and wood with the help of leather. [4 - 17 - 7]

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया
वीर्येण यज्ञस्य विरिष्टं संदधाति भेषजकृतो ह वा
एष यज्ञो यत्रैवंविद्ब्रह्मा भवति ॥ ४.१७.८ ॥

evameṣāṃ lokānāmāsāṃ devatānāmasyāstrayyā vidyāyā
vīryeṇa yajñasya viriṣṭaṃ saṃdadhāti bheṣajakṛto ha vā
eṣa yajño yatraivaṃvidbrahmā bhavati || 4.17.8 ||

Similarly, by the power of these worlds, these deities, and these three holy scriptures, any flaws in the sacrifice are made up. Where there is a knowledgeable brahmā priest, that sacrifice gets the right medicine. [4 - 17 - 8]

एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद्ब्रह्मा
भवत्येवंविदं ह वा एषा ब्रह्माणमनुगाथा
यतो यत आवर्तते तत्तद्गच्छति ॥ ४.१७.९ ॥

eṣa ha vā udakpravaṇo yajño yatraivaṃvidbrahmā
bhavatyevaṃvidam ha vā eṣā brahmāṇamanugāthā
yato yata āvartate tattadgacchati || 4.17.9 ||

That sacrifice which is directed by a capable brahmā priest leads to the uttarāyaṇa [the path of the gods]. There is a verse in praise of such a learned priest: 'Wherever the sacrifice goes wrong, this priest goes there to set things right'. [4 - 17 - 9]

मानवो ब्रह्मैवैक ऋत्विक्कुरुन्श्वाभिरक्षत्येवंविद्ध
वै ब्रह्मा यज्ञं यजमानं सर्वाश्चर्त्विजोऽभिरक्षति
तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं
नानेवंविदम् ॥ ४.१७.१० ॥
॥ इति चतुर्थोऽध्यायः ॥

mānava brahmaivaika ṛtvikkurūnaśvābhirakṣatyevaṃviddha
vai brahmā yajñam yajamānam sarvāṃścartvijo'bhirakṣati
tasmādevaṃvidameva brahmāṇam kurvīta nānevaṃvidam
nānevaṃvidam || 4.17.10 ||
|| iti caturtho'dhyāyaḥ ||

A good brahmā priest is one who is able to observe silence, or one who is thoughtful. Just as a horse protects the soldiers, a learned brahmā priest protects the sacrifice, the sacrifices, and all the other priests. Therefore, one should appoint only such a learned brahmā for one's sacrifice. One should not appoint anyone else. [4 - 17 - 10]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

CHAPTER 5

24 Sections

88 Verses

5 - 1 - 1

॥ पञ्चमोऽध्यायः ॥

यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च
ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च
श्रेष्ठश्च ॥ ५.१.१ ॥

|| pañcamo'dhyāyaḥ ||

yo ha vai jyeṣṭhaṁ ca śreṣṭhaṁ ca veda jyeṣṭhaśca
ha vai śreṣṭhaśca bhavati prāṇo vāva jyeṣṭhaśca
śreṣṭhaśca || 5.1.1 ||

Om. He who knows the oldest and the best himself becomes the oldest and the best. It is prāṇa which is the oldest and the best. [5 - 1 - 1]

5 - 1 - 2

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति
वाग्वाव वसिष्ठः ॥ ५.१.२ ॥

yo ha vai vasiṣṭhaṁ veda vasiṣṭho ha svānāṁ bhavati
vāgvāva vasiṣṭhaḥ || 5.1.2 ||

He who knows that which is of high standing himself becomes of high standing among his own relatives. Eloquence gives one this high standing [in society]. [5 - 1 - 2]

5 - 1 - 3

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिंश्च
लोकेऽमुष्मिंश्च चक्षुर्वाव प्रतिष्ठा ॥ ५.१.३ ॥

yo ha vai pratiṣṭhāṁ veda prati ha tiṣṭhatyasmimśca
loke'muṣmimśca cakṣurvāva pratiṣṭhā || 5.1.3 ||

He who knows the support attains a support in this world and also in the other world [i.e., heaven]. The eye is indeed the support. [5 - 1 - 3]

5 - 1 - 4

यो ह वै सम्पदं वेद संहस्मै कामाः पद्यन्ते
दैवाश्च मानुषाश्च श्रोत्रं वाव सम्पत् ॥ ५.१.४ ॥

yo ha vai sampadamṇ veda saṁhāsmāi kāmāḥ padyante
daivāśca mānuṣāśca śrotram vāva sampat || 5.1.4 ||

He who knows affluence has all things desired by human beings and gods come to him. Affluence is represented by the ears. [5 - 1 - 4]

5 - 1 - 5

यो ह वा आयतनं वेदायतनं ह स्वानां भवति
मनो ह वा आयतनम् ॥ ५.१.५ ॥

yo ha vā āyatanamṇ vedāyatanamṇ ha svānām bhavati
mano ha vā āyatanam || 5.1.5 ||

He who knows the abode becomes the shelter of his family. The mind is the abode. [5 - 1 - 5]

5 - 1 - 6

अथ ह प्राणा अहंश्रेयसि व्यूदिरेऽहंश्रेयानस्म्यहं
श्रेयानस्मीति ॥ ५.१.६ ॥

atha ha prāṇā ahaṁśreyasi vyūdire'haṁśreyānasmyaham
śreyānasmīti || 5.1.6 ||

Once the sense organs began to quarrel among themselves, each one claiming it was supreme. They each said, 'I am the best. I am the best'. [5 - 1 - 6]

5 - 1 - 7

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को
नः श्रेष्ठ इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं
पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति ॥ ५.१.७ ॥

te ha prāṇāḥ prajāpatiṁ pitarametyocurbhagavanko
naḥ śreṣṭha iti tānhovāca yasminva utkrānte śarīraṁ
pāpiṣṭhataramiva dṛśyeta sa vaḥ śreṣṭha iti || 5.1.7 ||

The organs then went to their father Prajāpati and said, ‘Revered sir, who among us is the best?’ He replied, ‘He is the best among you on whose departure the body becomes totally untouchable’. [5 - 1 - 7]

5 - 1 - 8

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच
कथमशकतर्ते मज्जीवितुमिति यथा कला अवदन्तः
प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण
ध्यायन्तो मनसैवमिति प्रविवेश ह वाक् ॥ ५.१.८ ॥

sā ha vāguccakrāma sā saṁvatsaraṁ proṣya paryetyovāca
kathamaśakatarte majjīvitumiti yathā kalā avadantaḥ
prāṇantaḥ prāṇena paśyantaścakṣuṣā śṛṇvantaḥ śrotreṇa
dhyāyanto manasaivamiti praviveśa ha vāk || 5.1.8 ||

First speech left the body. After staying away one whole year, he came back and asked the other organs, ‘How did you sustain yourselves in my absence?’ The rest of the organs said: ‘Just as mute people do without speaking, but they are able to survive by breathing, and see with the eyes, hear with the ears, and think with the mind. We did the same.’ Hearing all this, speech re-entered the body. [5 - 1 - 8]

5 - 1 - 9

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच
कथमशकतर्ते मज्जीवितुमिति यथान्धा अपश्यन्तः
प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण
ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥ ५.१.९ ॥

cakṣurhoccakrāma tatsaṃvatsaram proṣya paryetyovāca
kathamaśakatarte majjīvitumiti yathāndhā apaśyantaḥ
prāṇantaḥ prāṇena vadanto vācā śṛṇvantaḥ śrotreṇa
dhyāyanto manasaivamiti praviveśa ha cakṣuḥ || 5.1.9 ||

Next the organ of vision left the body. After staying away one whole year, it came back and asked the other organs, 'How did you sustain yourselves in my absence?' The rest of the organs said: 'Just as blind people do without seeing, but they are able to survive by breathing, and speak with the organ of speech, hear with the ears, and think with the mind. We did the same.' Hearing all this, the organ of vision re-entered the body. [5 - 1 - 9]

5 - 1 - 10

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच
कथमशकतर्ते मज्जीवितुमिति यथा बधिरा अशृण्वन्तः
प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा
ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम् ॥ ५.१.१० ॥

śrotram hoccakrāma tatsaṃvatsaram proṣya paryetyovāca
kathamaśakatarte majjīvitumiti yathā badhirā aśṛṇvantaḥ
prāṇantaḥ prāṇena vadanto vācā paśyantaścakṣuṣā
dhyāyanto manasaivamiti praviveśa ha śrotram || 5.1.10 ||

Next the organ of hearing left the body. After staying away one whole year, it came back and asked the other organs, 'How did you sustain yourselves in my absence?' The rest of the organs said: 'Just as deaf people do without hearing, but they are able to survive by breathing, and speak with the organ of speech, see with the eyes, and think with the mind. We did the same.' Hearing all this, the organ of hearing re-entered the body.[5 - 1 - 10]

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच
 कथमशकतर्ते मज्जीवितुमिति यथा बाला अमनसः
 प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा
 शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः ॥ ५.१.११ ॥

mano hoccakrāma tatsaṃvatsaram proṣya paryetyovāca
 kathamaśakatarte majjīvitumiti yathā bālā amanasaḥ
 prāṇantaḥ prāṇena vadanto vācā paśyantaścakṣuṣā
 śṛṇvantaḥ śrotreṇaivamiti praviveśa ha manaḥ || 5.1.11 ||

Next the mind left the body. After staying away one whole year, he came back and asked the other organs, ‘How did you sustain yourselves in my absence?’ The rest of the organs said: ‘Just as children do without thinking for themselves, but they are able to survive by breathing, and speak with the organ of speech, see with the eyes, and hear with the ears. We did the same.’ Hearing all this, the mind re-entered the body. [5 - 1 - 11]

अथ ह प्राण उच्चिक्रमिषन्स यथा सुहयः
 पङ्क्तीशशङ्कून्संखिदेदेवमितरान्प्राणान्समखिदत्तं
 हाभिसमेत्योचुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि
 मोत्क्रमीरिति ॥ ५.१.१२ ॥

atha ha prāṇa uccikramiṣansa yathā suhayaḥ
 paṇḍvīśaśaṅkūnsaṃkṛhidēdevamitarāṇprāṇānsamakhidattaṃ
 hābhisametyocurbhagavannedhi tvaṃ naḥ śreṣṭho'si
 motkramīriti || 5.1.12 ||

Now prāṇa, the vital force, decided to leave. Just as a good horse is able to uproot the pegs to which its feet are tied, similarly, the chief prāṇa was about to carry the other organs away with him. Those other organs then came to him and with great humility said: ‘O lord, be our leader. You are the greatest among us. Please don’t leave us’. [5 - 1 - 12]

5 - 1 - 13

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं
तद्वसिष्ठोऽसीत्यथ हैनं चक्षुरुवाच यदहं
प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥ ५.१.१३ ॥

atha hainaṃ vāguvāca yadahaṃ vasiṣṭho'smi tvam
tadvasiṣṭho'sītyatha hainaṃ cakṣuruvāca yadahaṃ
pratiṣṭhāsmi tvam tatpratiṣṭhāsīti || 5.1.13 ||

The organ of speech then said to the chief prāṇa, 'If I have the quality of high standing, it is because you have that quality.' Next the organ of vision said to him, 'True, I have the quality of supporting others, but I owe that quality to you'. [5 - 1 - 13]

5 - 1 - 14

अथ हैनंश्रोत्रमुवाच यदहं सम्पदस्मि
त्वं तत्सम्पदसीत्यथ हैनं मन उवाच
यदहमायतनमस्मि त्वं तदायतनमसीति ॥ ५.१.१४ ॥

atha hainaṃśrotramuvāca yadahaṃ sampadasmi
tvam tatsampadasītyatha hainaṃ mana uvāca
yadahamāyatanamasmi tvam tadāyatanamasīti || 5.1.14 ||

The organ of hearing then said to the chief prāṇa, 'If I have the quality of affluence, it is because you have that quality.' Next the mind said to him, 'True, I have the quality of being a shelter to many, but that quality is, in fact, yours'. [5 - 1 - 14]

5 - 1 - 15

न वै वाचो न चक्षूंषि न श्रोत्राणि न मनांसीत्याचक्षते
प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवति ॥ ५.१.१५ ॥
॥ इति प्रथमः खण्डः ॥

na vai vāco na cakṣūṃṣi na śrotrāṇi na manāṃsītyācakṣate
prāṇā ityevācakṣate prāṇo hyevaitāni sarvāṇi bhavati || 5.1.15 ||
|| iti prathamah khaṇḍah ||

Scholars do not call them organs of speech, eyes, ears, or minds. They call them 'prāṇas,' for prāṇa has become all these organs. [5 - 1 - 15]

5 - 2 - 1

स होवाच किं मेऽन्नं भविष्यतीति यत्किञ्चिदिदमा
श्वभ्य आ शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो
ह वै नाम प्रत्यक्षं न ह वा एवंविदि किञ्चनानन्नं
भवतीति ॥ ५.२.१ ॥

sa hovāca kiṃ me'nnaṃ bhaviṣyatīti yatkiṃcididamā
śvabhya ā śakunibhya iti hocustadvā etadanasyānnamano
ha vai nāma pratyakṣaṃ na ha vā evaṃvidi kiṃcanānannaṃ
bhavatīti || 5.2.1 ||

Prāṇa then asked, 'What will be my food?' The other organs said: 'Anything that even dogs, birds, and other animals can eat in this world is your food.' All that is food for ana. Ana is a name of prāṇa. For one who knows this nothing is uneatable. [That is, he can eat any food that an animal can eat.] [5 - 2 - 1]

5 - 2 - 2

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा
एतदशिष्यन्तः पुरस्ताच्चोपरिष्ठाच्चाद्भिः परिदधति
लम्भुको ह वासो भवत्यनग्नो ह भवति ॥ ५.२.२ ॥

sa hovāca kiṃ me vāso bhaviṣyatītyāpa iti hocustasmādvā
etadaśiṣyantaḥ purastāccopariṣṭāccādbhiḥ paridadhati
lambhuko ha vāso bhavatyanagno ha bhavati || 5.2.2 ||

Prāṇa asked, ‘What will be my covering?’ The organs replied, ‘Water.’ This is why, before and after eating their meals, people cover him with water [i.e., they sip water]. He then becomes covered with a cloth and is no longer naked. [5 - 2 - 2]

5 - 2 - 3

तद्धैतत्सत्यकामो जाबालो गोश्रुतये
वैयाघ्रपद्यायोक्तवोवाच यद्यप्येनच्छुष्काय स्थाणवे
ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ५.२.३ ॥

taddhaitatsatyakāmo jābālo gośrutaye
vaiyāghrapadyāyoktvovāca yadyapyenacchuṣkāya sthāṇave
brūyājjaīyerannevāsmiñchākhāḥ praroheyuḥ palāśānīti || 5.2.3 ||

Having told this to Vyāghrapada’s son Gośruti, Satyakāma Jābāla said, ‘If a person tells this even to a dry stump [of a tree], branches and leaves will grow off it’. [5 - 2 - 3]

अथ यदि महज्जिगमिषेदमावास्यायां
दीक्षित्वा पौर्णमास्यां रात्रौ सर्वौषधस्य
मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय
श्रेष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे
सम्पातमवनयेत् ॥ ५.२.४ ॥

atha yadi mahajjigamiṣedamāvāsyāyām
dīkṣitvā paurṇamāsyām rātrau sarvauṣadhasya
mantham dadhimadhunorupamathya jyeṣṭhāya
śreṣṭhāya svāhetyagnāvājyasya hutvā manthe
sampātamavanayet || 5.2.4 ||

Then if anyone wishes to attain greatness, he should first become initiated on a new moon day, and after that, on the night of a full moon, he should prepare a paste of various herbs and mix them together with curd and honey. He should then offer this oblation to the fire saying, 'Jyeṣṭhāya śreṣṭhāya svāhā,' [i.e., Svāhā to the oldest and to the best]. Whatever is left over in the offering spoon he should put into the homa pot. [5 - 2 - 4]

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे
 सम्पातमवनयेत्प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य
 हुत्वा मन्थे सम्पातमवनयेत्सम्पदे
 स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे
 सम्पातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य
 हुत्वा मन्थे सम्पातमवनयेत् ॥ ५.२.५ ॥

vasiṣṭhāya svāhetyagnāvājyasya hutvā manthe
 sampātamavanayetpratiṣṭhāyai svāhetyagnāvājyasya
 hutvā manthe sampātamavanayetsampade
 svāhetyagnāvājyasya hutvā manthe
 sampātamavanayedāyatanāya svāhetyagnāvājyasya
 hutvā manthe sampātamavanayet || 5.2.5 ||

Saying, 'Vasiṣṭhāya svāhā' [i.e., svāhā to high standing], one should offer the oblation to the fire and then put whatever is left over in the offering spoon into the homa pot. Saying, 'Pratiṣṭhāyai svāhā' [i.e., svāhā to the support], one should offer the oblation to the fire and then put whatever is left over in the offering spoon into the homa pot. Saying, 'Sampade svāhā' [i.e., svāhā to affluence], one should offer the oblation to the fire and then put whatever is left over in the offering spoon into the homa pot. Saying, 'Āyatanāya svāhā' [i.e., svāhā to the abode], one should offer the oblation to the fire and then put whatever is left over in the offering spoon into the homa pot. [5 - 2 - 5]

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा
 हि ते सर्वमिदं स हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा
 ज्यैष्ठ्यं श्रैष्ठ्यं राज्यमाधिपत्यं
 गमयत्वहमेवेदं सर्वमसानीति ॥ ५.२.६ ॥

atha pratisr̥pyāñjalau manthamādhāya japatyamo nāmāsyamā
 hi te sarvamidam sa hi jyeṣṭhaḥ śreṣṭho rājādhipatiḥ sa mā
 jyaisthyaṃ śraisthyaṃ rājyamādhipatyam
 gamayatvamevedaṃ sarvamasānīti || 5.2.6 ||

Then, moving some distance from the fire and holding the homa pot in his hands, he keeps repeating the mantra: 'You are named ama, because all this rests on you. You are the first, the best, outstanding, and supreme. May I also be the first, the best, outstanding, and supreme. May I be all all this.' [5 - 2 - 6]

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीमह
 इत्याचामति वयं देवस्य भोजनमित्याचामति
 श्रेष्ठं सर्वधातममित्याचामति तुरं भगस्य
 धीमहीति सर्वं पिबति निर्णिज्य कंसं चमसं वा
 पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा
 वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं
 कर्मेति विद्यात् ॥ ५.२.७ ॥

atha khalvetayarcā paccha ācāmati tatsaviturvṛṇīmaha
 ityācāmati vayaṃ devasya bhojanamityācāmati
 śreṣṭhaṃ sarvadhātamamityācāmati turaṃ bhagasya
 dhīmahiṭi sarvaṃ pibati nirṇijya kaṃsaṃ camasaṃ vā
 paścādagneḥ saṃviśati carmaṇi vā sthaṇḍile vā
 vācaṃyamo'prasāhaḥ sa yadi striyaṃ paśyetsamṛddhaṃ
 karmeti vidyāt || 5.2.7 ||

Then, while saying this Ṛk mantra foot by foot, he eats some of what is in the homa pot. He says, 'We pray for that food of the shining deity,' and then eats a little of what is in the homa pot. Saying, 'We eat the food of that deity,' he eats a little of what is in the homa pot. Saying, 'It is the best and the support of all,' he eats a little of what is in the homa pot. Saying, 'We quickly meditate on Bhaga,' he eats the rest and washes the vessel or spoon. Then, with his speech and mind under control, he lies down behind the fire, either on the skin of an animal or directly on the sacrificial ground. If he sees a woman in his dream, he knows that the rite has been successful [and that he will succeed in whatever he does]. [5 - 2 - 7]

तदेष शलोको यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु
पश्यन्ति समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने
तस्मिन्स्वप्ननिदर्शने ॥ ५.२.८ ॥
॥ इति द्वितीयः खण्डः ॥

tadeṣa śloko yadā karmasu kāmyeṣu striyaṃ svapneṣu
paśyanti samṛddhiṃ tatra jānīyāttasminsvapnanidarśane
tasminsvapnanidarśane || 5.2.8 ||
|| iti dvitīyaḥ khaṇḍaḥ ||

Here is a verse in this connection: When one sees a woman in a dream while performing a rite for the fulfillment of a desire, that means it is successful. One can know this from the dream. [5 - 2 - 8]

श्वेतकेतुर्हारुण्यः पञ्चालानां समितिमेयाय तं
ह प्रवाहणो जैवलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु
हि भगव इति ॥ ५.३.१ ॥

śvetaketurhāruṇeyaḥ pañcālānāṃ samitimeyāya taṃ
ha pravāhaṇo jaivaliruvāca kumārānu tvāśiṣatpitetyanu
hi bhagava iti || 5.3.1 ||

Once Śvetaketu, the grandson of Aruṇa, went to the court of the Pañcālas. Pravāhaṇa, the son of Jīvala, asked him, 'Young man, did your father teach you?' [Śvetaketu replied:] 'Yes, revered sir, he did'. [5 - 3 - 1]

5 - 3 - 2

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति
वेत्थ यथा पुनरावर्तन्तः इति न भगव इति
वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तनाः
इति न भगव इति ॥ ५.३.२ ॥

vettha yadito'dhi prajāḥ prayantīti na bhagava iti
vettha yathā punarāvartantaḥ iti na bhagava iti
vettha pathordevayānasya pitṛyāṇasya ca vyāvartanāḥ
iti na bhagava iti || 5.3.2 ||

[Pravāhaṇa asked,] ‘Do you have any idea where, from this world, human beings go in heaven?’ ‘No, sir, I have no idea,’ [replied Śvetaketu]. ‘Do you know how they come back?’ ‘No, sir, I don’t.’ ‘Have you any idea where the two paths—the path of the gods and the path of the ancestors—part?’ ‘No, sir, I don’t know’. [5 - 3 - 2]

5 - 3 - 3

वेत्थ यथासौ लोको न सम्पूर्यतः इति न भगव इति
वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति
नैव भगव इति ॥ ५.३.३ ॥

vettha yathāsau loko na sampūryataḥ iti na bhagava iti
vettha yathā pañcamyāmāhutāvāpaḥ puruṣavacaso
bhavantīti naiva bhagava iti || 5.3.3 ||

[Pravāhaṇa asked,] ‘Do you know why the other world [the world of the moon] is not filled with people?’ [Śvetaketu replied,] ‘No, revered sir, I don’t know.’ ‘Do you know why after the fifth oblation water comes to be called “puruṣa” [man]?’ ‘No, sir, I don’t know’. [5 - 3 - 3]

अथानु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथं
 सोऽनुशिष्टो ब्रवीतेति स हायस्तः पितुरर्धमेयाय तं
 होवाचाननुशिष्य वाव किल मा भगवानब्रवीदनु
 त्वाशिषमिति ॥ ५.३.४ ॥

athānu kimanuśiṣṭho'vocathā yo hīmāni na vidyātkatham
 so'nuśiṣṭo bruvīteṭi sa hāyastah piturardhameyāya taṁ
 hovācānanuśiṣya vāva kila mā bhagavānabravīdanu
 tvāśiṣamiti || 5.3.4 ||

[Pravāhaṇa said:] ‘Why did you say then, “I have been taught”? How can one who does not know these things say, “I have been taught”?’ Śvetaketu was hurt. He went back to his father and said, ‘You have not really taught me, yet you said, “I have taught you.”’. [5 - 3 - 4]

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीतेषां
 नैकंचनाशकं विवक्तुमिति स होवाच यथा मा त्वं
 तदैतानवदो यथाहमेषां नैकंचन वेद
 यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५.३.५ ॥

pañca mā rājanyabandhuḥ praśnānaprākṣitteṣāṁ
 naikaṁcanāśakaṁ vivaktumiti sa hovāca yathā mā tvam
 tadaitānavado yathāhameṣāṁ naikaṁcana veda
 yadyahamimānavediṣyam katham te nāvakṣyamiti || 5.3.5 ||

[Śvetaketu said:] ‘That friend of the princes put five questions to me. I was not able to answer a single one of them.’ [He then told his father the five questions. After pondering over them for some time, his father] said: ‘Those questions you told me about on your return from the court—I am not able to answer even one of them. If I knew the answers, why should I have not told you?’. [5 - 3 - 5]

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह
 प्राप्तायार्हा चकार स ह प्रातः सभाग उदेयाय तं
 होवाच मानुषस्य भगवन्गौतम वित्तस्य वरं
 वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं यामेव
 कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति स ह
 कृच्छ्री बभूव ॥ ५.३.६ ॥

sa ha gautamo rājño'rdhameyāya tasmai ha
 prāptāyārham cakāra sa ha prātaḥ sabhāga udeyāya taṁ
 hovāca mānuṣasya bhagavangautama vittasya varam
 vṛṇīthā iti sa hovāca tavaiva rājanmānuṣaṁ vittaṁ yāmeva
 kumārasyānte vācamabhāṣathāstāmeva me brūhīti sa ha
 kṛcchrī babhūva || 5.3.6 ||

Gautama then went to the king's palace. On his arrival, the king welcomed him respectfully. The next morning, when the king was in his court, Gautama went there to meet him. The king said to him, 'Revered Gautama, ask for a boon from me—anything a person might wish for.' Gautama replied: 'Let those things be with you. Please tell me whatever you said to my son.' Hearing this, the king turned pale. [5 - 3 - 6]

तं ह चिरं वसेत्याज्ञापयांचकार तं होवाच यथा
 मा त्वं गौतमावदो यथेयं न प्राक्त्वत्तः पुरा
 विद्या ब्राह्मणान्गच्छति तस्माद् सर्वेषु लोकेषु
 क्षत्रस्यैव प्रशासनमभूदिति तस्मै होवाच ॥ ५.३.७ ॥

taṃ ha ciraṃ vasetyājñāpayāṃcakāra taṃ hovāca yathā
 mā tvaṃ gautamāvado yatheyaṃ na prāktvattaḥ purā
 vidyā brāhmaṇāṅgacchati tasmādu sarveṣu lokeṣu
 kṣatrasyaiva praśāsanamabhūditi tasmai hovāca || 5.3.7 ||

The king then issued orders that Gautama should stay with him for a long time [as a brahmacari. Gautama did that. One day] the king said to him: 'O Gautama, regarding the matter which you asked about, no brāhmin before you had access to this knowledge. This is why in the past, in all the worlds, it was only the kṣatriyas who had the right to impart this knowledge.' Having said this, he proceeded to teach Gautama. [5 - 3 - 7]

इति तृतीयः खण्डः ॥
 असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो
 धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ ५.४.१ ॥

iti tṛtīyaḥ khaṇḍaḥ ||
 asau vāva loko gautamāgnistasyāditya eva samidraśmayo
 dhūmo'hararciścandramā aṅgārānakṣatrāṇi visphuliṅgāḥ || 5.4.1 ||

O Gautama, heaven is the [sacrificial] fire; the sun is its fuel; the rays are the smoke; day is the flame; the moon is the embers; and the stars are the sparks. [5 - 4 - 1]

5 - 4 - 2

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुहवति तस्या
अहुतेः सोमो राजा संभवति ॥ ५.४.२ ॥
॥ इति चतुर्थः खण्डः ॥

tasminnetasminnagnau devāḥ śraddhāṃ juhvati tasyā
ahuteḥ somo rājā saṁbhavati || 5.4.2 ||
|| iti caturthaḥ khaṇḍaḥ ||

The gods [i.e., the organs of the sacrificer] offer water as a token of respect to the fire [heaven]. Out of that oblation appears King Soma [the shining moon]. [5 - 4 - 2]

5 - 5 - 1

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं
धूमो विद्युदर्चिरशनिरङ्गाराह्लादनयो विस्फुलिङ्गाः ॥ ५.५.१ ॥

parjanya vāva gautamāgnistasya vāyureva samidabhraṁ
dhūmo vidyudarciraśanirāṅgārāhrādanayo visphulingāḥ || 5.5.1 ||

O Gautama, the god of rain is the [sacrificial] fire; air is its fuel; the cloud is the smoke; lightning is the flame; the thunderbolt is the embers; and thunder is the sparks. [5 - 5 - 1]

5 - 5 - 2

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुहवति
तस्या आहुतेर्वर्षं संभवति ॥ ५.५.२ ॥
॥ इति पञ्चमः खण्डः ॥

tasminnetasminnagnau devāḥ somaṁ rājānaṁ juhvati
tasyā āhutervarṣaṁ saṁbhavati || 5.5.2 ||
|| iti pañcamaḥ khaṇḍaḥ ||

The gods offer King Soma [the shining moon] as the oblation to the fire. Out of that oblation appears rain. [5 - 5 - 2]

5 - 6 - 1

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव
समिदाकाशो धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो
विस्फुलिङ्गाः ॥ ५.६.१ ॥

pr̥thivī vāva gautamāgnistasyāḥ saṁvatsara eva
samidākāśo dhūmo rātrirarcirdiśo'ṅgārā avāntaradiśo
visphuliṅgāḥ || 5.6.1 ||

O Gautama, the earth is the [sacrificial] fire; the year is its fuel; the sky is the smoke; night is the flame; the quarters are the embers; and the intermediate directions are the sparks. [5 - 6 - 1]

5 - 6 - 2

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुहवति तस्या
आहुतेरन्नं संभवति ॥ ५.६.२ ॥
॥ इति षष्ठः खण्डः ॥

tasminnetasminnagnau devā varṣaṁ juhvati tasyā
āhuterannaṁ saṁbhavati || 5.6.2 ||
|| iti ṣaṣṭhaḥ khaṇḍaḥ ||

The gods offer rain as the oblation to the fire. Out of that oblation appears food. [5 - 6 - 2]

5 - 7 - 1

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो
जिह्वार्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ ५.७.१ ॥

puruṣo vāva gautamāgnistasya vāgeva samitprāṇo dhūmo
jihvārciścakṣuraṅgārāḥ śrotraṁ visphuliṅgāḥ || 5.7.1 ||

O Gautama, man is the [sacrificial] fire; speech is his fuel; prāṇa is the smoke; the tongue is the flame; the eyes are the embers; and the ears are the sparks. [5 - 7 - 1]

5 - 7 - 2

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुहवति तस्या आहुते
रेतः सम्भवति ॥ ५.७.२ ॥
॥ इति सप्तमः खण्डः ॥

tasminnetasminnagnau devā annaṃ juhvati tasyā āhute
retaḥ sambhavati || 5.7.2 ||
|| iti sapatamaḥ khaṇḍaḥ ||

The gods offer food as the oblation to the fire. Out of that oblation appears semen. [5 - 7 - 2]

5 - 8 - 1

योषा वाव गौतमाग्निस्तस्या उपस्थ एव
समिद्यदुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तः
करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥ ५.८.१ ॥

yoṣā vāva gautamāgnistasyā upastha eva
samidyadupamantrayate sa dhūmo yonirarciryardantaḥ
karoti te'ṅgārā abhinandā visphuliṅgāḥ || 5.8.1 ||

5 - 8 - 2

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुहवति तस्या
आहुतेर्गर्भः संभवति ॥ ५.८.२ ॥
॥ इति अष्टमः खण्डः ॥

tasminnetasminnagnau devā reto juhvati tasyā
āhuter garbhaḥ sambhavati || 5.8.2 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

O Gautama, woman is the [sacrificial] fire... The gods offer semen as the oblation to the fire. Out of that oblation appears the foetus. [5 - 8 - 1, 2]

5 - 9 - 1

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स
उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा
यावद्वाथ जायते ॥ ५.९.१ ॥

iti tu pañcamyāmāhutāvāpaḥ puruṣavacaso bhavantīti sa
ulbāvṛto garbho daśa vā nava vā māsānantaḥ śayitvā
yāvadvātha jāyate || 5.9.1 ||

Thus, after the fifth oblation, water becomes known as 'man.' The foetus lies within the mother's womb, covered with membrane, for about nine or ten months, and then it is born.
[5 - 9 - 1]

5 - 9 - 2

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय
एव हरन्ति यत एवेतो यतः संभूतो भवति ॥ ५.९.२ ॥
॥ इति नवमः खण्डः ॥

sa jāto yāvadāyusaṃ jīvati taṃ pretaṃ diṣṭamito'gnaya
eva haranti yata eveto yataḥ sambhūto bhavati || 5.9.2 ||
|| iti navamaḥ khaṇḍaḥ ||

When a person is born, he lives as long as he is destined to live. Then, when he dies as ordained, they [his sons or disciples] take him from his home to the fire from which he came. It is that same fire from which he was born [and to which he owes his birth]. [5 - 9 - 2]

5 - 10 - 1

तद्य इत्थं विदुः। ये चेमेऽरण्ये श्रद्धा तप इत्युपासते
तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरहन
आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति
मासांस्तान् ॥ ५.१०.१ ॥

tadya itthaṃ viduḥ | ye ceme'raṇye śraddhā tapa ityupāsate
te'rciṣamabhisambhavantyarciṣo'harahna
āpūryamāṇapakṣamāpūryamāṇapakṣādyāṇṣaḍudaṅṅeti
māsāṃstān || 5.10.1 ||

5 - 10 - 2

मासेभ्यः संवत्सरं
संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो
विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष
देवयानः पन्था इति ॥ ५.१०.२ ॥

māsebhyaḥ saṃvatsaram
saṃvatsarādādityamādityāccandramasaṃ candramaso
vidyutaṃ tatpuruṣo'mānavaḥ sa enānbrahma gamayatyeṣa
devayānaḥ panthā iti || 5.10.2 ||

Those who know this [about the five fires], and those who live in the forest practising austerities with faith—they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the path of the gods. [5 - 10 - 1, 2]

5 - 10 - 3

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते
धूममभिसंभवन्ति धूमाद्रात्रिं
रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति
मासांस्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ५.१०.३ ॥

atha ya ime grāma iṣṭāpūrte dattamityupāsate te
dhūmamabhisambhavanti dhūmādrātriṃ
rātreraṣṭrapakṣamaparapakṣādyāṇṣaḍdākṣiṇaiti
māsāṃstānnaite saṃvatsaramabhiprāpnuvanti || 5.10.3 ||

On the other hand, those who live in the village and perform acts of public service, charity, and so on, attain the world of smoke. From there they go to the world of the night; from night they go to the world of the dark fortnight; and from the dark fortnight they go to the world of the six months when the sun moves to the south. This means that they never attain the world of the year. [5 - 10 - 3]

5 - 10 - 4

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष
सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ५.१०.४ ॥

māsebhyaḥ pitṛlokaṃ pitṛlokādākāśamākāśāccandramasameṣa
somo rājā taddevānāmanṇaṃ taṃ devā bhakṣayanti || 5.10.4 ||

From the six months of the southern solstice, they go to the world of the ancestors, and from there they go to the sky. Then from the sky they go to the moon. This is King Soma. This is the food of the gods. The gods enjoy eating this food. [5 - 10 - 4]

5 - 10 - 5

तस्मिन्यवात्सम्पातमुषित्वाथैतमेवाध्वानं
पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं
वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं
भवति ॥ ५.१०.५ ॥

tasminyavātsampātamuṣitvāthaitamevādhvānaṃ
punarnivartante yathetamākāśamākāśādvāyuṃ
vāyurbhūtvā dhūmo bhavati dhūmo bhūtvābhraṃ
bhavati || 5.10.5 ||

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes mist. [5 - 10 - 5]

5 - 10 - 6

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त
इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति
जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमति यो रेतः
सिञ्चति तद्भूय एव भवति ॥ ५.१०.६ ॥

abhraṃ bhūtvā megho bhavati megho bhūtvā pravarṣati ta
iha vrīhiyavā oṣadhivanaspatayastilamāṣā iti jāyante'to vai
khalu durniṣṣrapataraṃ yo yo hyannamatti yo retaḥ siñcati
tadbhūya eva bhavati || 5.10.6 ||

Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [5 - 10 - 6]

5 - 10 - 7

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां
योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा
वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते
कपूयां योनिमापद्येरञ्श्वयोनिं वा सूकरयोनिं वा
चण्डालयोनिं वा ॥ ५.१०.७ ॥

tadya iha ramaṇīyacaraṇā abhyāśo ha yatte ramaṇīyāṃ
yonimāpadyeranbrāhmaṇayoniṃ vā kṣatriyayoniṃ vā
vaiśyayoniṃ vātha ya iha kapūyacaraṇā abhyāśo ha yatte
kapūyāṃ yonimāpadyerañśvayoniṃ vā sūkarayoniṃ vā
caṇḍālayoniṃ vā || 5.10.7 ||

Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a brāhmin, a kṣatriya, or a vaiśya. But those who did bad work in this world [in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [5 - 10 - 7]

5 - 10 - 8

अथैतयोः पथोर्न कतरेणचन तानीमानि
क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व
म्रियस्वेत्येतत्तृतीयंस्थानं तेनासौ लोको
न सम्पूर्यते तस्माज्जुगुप्सेत तदेष श्लोकः ॥ ५.१०.८ ॥

athaitayoḥ pathorna katareṇacana tānīmāni
kṣudrāṇyasakṛdāvartīni bhūtāni bhavanti jāyasva
mriyasvetyetattṛtīyaṃsthānaṃ tenāsau loko
na sampūryate tasmājjugupseta tadeṣa ślokaḥ || 5.10.8 ||

But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: ‘Be born and die.’ This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the subject— [5 - 10 - 8]

स्तेनो हिरण्यस्य सुरां पिबंश्च गुरोस्तल्पमावसन्ब्रह्महा
चैते पतन्ति चत्वारः पञ्चमश्चाचरंस्तैरिति ॥ ५.१०.९ ॥

steno hiraṇyasya surāṃ pibaṃśca gurostaḥpamāvasanbrahmahā
caite patanti catvāraḥ pañcamaścācaramstairiti || 5.10.9 ||

A person who steals gold, or drinks liquor, or goes to bed with his teacher's wife, or kills a brāhmin—these four are lost. Also lost is the fifth—one who keeps company with such people.
[5 - 10 - 9]

अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह
तैरप्याचरन्पाप्मना लिप्यते शुद्धः पूतः
पुण्यलोको भवति य एवं वेद य एवं वेद ॥ ५.१०.१० ॥
॥ इति दशमः खण्डः ॥

atha ha ya etānevaṃ pañcāgnīnveda na saha
tairapyācaranpāpmanā lipyate śuddhaḥ pūtaḥ
puṇyaloko bhavati ya evaṃ veda ya evaṃ veda || 5.10.10 ||
|| iti daśamaḥ khaṇḍaḥ ||

But he who knows the five fires remains pure even if he is in the company of these people. He who knows this is pure and innocent, and after death he goes to a holy world. [5 - 10 - 10]

5 - 11 - 1

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो
भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते
महाशाला महाश्रोत्रियाः समेत्य मीमांसां चक्रुः को
न आत्मा किं ब्रह्मेति ॥ ५.११.१ ॥

prācīnaśāla aupamanyavaḥ satyayajñaḥ pauluṣirindradyumno
bhāllaveyo janah śārkarākṣyo buḍila āśvatarāśviste haite
mahāśālā mahāśrotriyaḥ sametya mīmāṃsāṃ cakruḥ ko
na ātmā kiṃ brahmeti || 5.11.1 ||

Upamanyu's son, Prācīnaśāla; Puluṣa's son, Satyayajña; Bhāllavi's son, Indradyumna; Śarkarākṣa's son, Jana; and Aśvatarāśva's son, Buḍila—these eminent householders, who were Vedic scholars, once met to decide the issue: Who is our Self? And what is Brahman? [5 - 11 - 1]

5 - 11 - 2

ते ह सम्पादयांचक्रुरुद्दालको वै भगवन्तोऽयमारुणिः
सम्प्रतीममात्मानं वैश्वानरमध्येति तं
हन्ताभ्यागच्छामेति तं हाभ्याजग्मुः ॥ ५.११.२ ॥

te ha sampādayāṃcakruruddālako vai bhagavanto'yamaruṇiḥ
sampratīmamātmānaṃ vaiśvānaramadhyeti taṃ
hantābhyāgacchāmeti taṃ hābhyājagmuḥ || 5.11.2 ||

They talked among themselves and decided what to do. One of them said: 'Revered sirs, Uddālaka Āruṇi is the person who now knows about this Vaiśvānara Self. Let us go to him then.' So they all went to him. [5 - 11 - 2]

5 - 11 - 3

स ह सम्पादयांचकार प्रक्ष्यन्ति मामिमे महाशाला
महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये
हन्ताहमन्यमभ्यनुशासानीति ॥ ५.११.३ ॥

sa ha sampādayāṃcakāra prakṣyanti māmime mahāśālā
mahāśrotriyaṣtebhyo na sarvamiva pratipatsye
hantāhamanyamabhyanuśāsānīti || 5.11.3 ||

[Uddālaka understood that they had come to ask him about the Vaiśvānara Ātman.] He decided: 'These eminent householders and Vedic scholars will ask me questions, and I may not be able to answer all of them. Therefore I will direct them to another teacher'. [5 - 11 - 3]

5 - 11 - 4

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः
सम्प्रतीममात्मानं वैश्वानरमध्येति
तंहन्ताभ्यागच्छामेति तंहाभ्याजग्मुः ॥ ५.११.४ ॥

tānhovācāśvapativai bhagavanto'yaṃ kaikeyaḥ
sampratīmamātmānaṃ vaiśvānaramadhyeti
taṃhantābhyāgacchāmeti taṃhābhyājagmuḥ || 5.11.4 ||

Uddālaka told them: 'Sirs, at the present time King Aśvapati, the son of Kekaya, alone knows about the Vaiśvānara Ātman. With your permission, we will go to him.' They then left to see Aśvapati. [5 - 11 - 4]

5 - 11 - 5

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार स ह प्रातः
संजिहान उवाच न मे स्तेनो जनपदे न कर्दर्यो न मद्यपो
नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो
वै भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि
तावद्भगवद्भ्यो दास्यामि वसन्तु भगवन्त इति ॥ ५.११.५ ॥

tebhyo ha prāptebhyaḥ pṛthagarhāṇi kārayāṃcakāra sa ha prātaḥ
saṃjihāna uvāca na me steno janapade na kardaryo na madyapo
nānāhitāgnirnāvidvāna svairī svairiṇī kuto yakṣyamāṇo
vai bhagavanto'hamasmi yāvadekaikasmā ṛtvije dhanam dāsyāmi
tāvadbhagavadbhyo dāsyāmi vasantu bhagavanta iti || 5.11.5 ||

When they arrived, Aśvapati had each of his guests worshipped separately. The next morning, after getting up from bed, he said to them: ‘There is no thief in my state, no miserly person, no drunkard, no brāhmin who does not perform the agnihotra sacrifice, no one who is uneducated, no adulterer, and therefore no adulteress. Sirs, I am performing a sacrifice. The amount of money I will be giving to each priest in this sacrifice, I will give to each one of you. Revered sirs, please stay here’. [5 - 11 - 5]

5 - 11 - 6

ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तंहैव वदेदात्मानमेवमं
वैश्वानरं सम्प्रत्यध्येषि तमेव नो ब्रूहीति ॥ ५.११.६ ॥

te hocuryena haivārthena puruṣaścarettaṃhaiva vadedātmānamevamaṃ
vaiśvānaram sampratryadhyeṣi tameva no brūhīti || 5.11.6 ||

They said: ‘When a person visits someone, first and foremost, he states why he has come. At the present time, you are the one who knows about the Vaiśvānara Ātman. Please tell us about it’. [5 - 11 - 6]

5 - 11 - 7

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः
पूर्वाह्णे प्रतिचक्रमिरे तान्हानुपनीयैवैतदुवाच ॥ ५.११.७ ॥
॥ इति एकादशः खण्डः ॥

tānhovāca prātarvaḥ prativaktāsmīti te ha samitpāṇayaḥ
pūrvāhṇe praticakramire tānhānupaniyāivaitaduvāca || 5.11.7 ||
|| iti ekādaśaḥ khaṇḍaḥ ||

He said to them, ‘I will give you my answer tomorrow morning.’ The next day they went back to him in the forenoon with some fuel in their hands. Without initiating them, he said this—
[5 - 11 - 7]

5 - 12 - 1

औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव
भगवो राजन्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो
यं त्वमात्मानमुपास्से तस्मात्तव सुतं प्रसुतमासुतं
कुले दृश्यते ॥ ५.१२.१ ॥

aupamanyava kaṁ tvamātmānamupāssa iti divameva
bhagavo rājanniti hovācaiṣa vai sutejā ātmā vaiśvānaro
yaṁ tvamātmānamupāsse tasmāttava sutam prasutamāsutam
kule dṛśyate || 5.12.1 ||

The king said, ‘O son of Upamanyu, whom do you worship as the Vaiśvānara Self?’ The son of Upamanyu replied, ‘O King, I worship heaven.’ The king said: ‘The Self you worship is the Vaiśvānara Self which is Suteja—i.e., bright and beautiful. That is why whoever is born in your family is bright, brighter, and still brighter’. [5 - 12 - 1]

5 - 12 - 2

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं
भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं
वैश्वानरमुपास्ते मूधा त्वेष आत्मन इति होवाच मूर्धा
ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥ ५.१२.२ ॥
॥ इति द्वादशः खण्डः ॥

atsyannaṃ paśyasi priyamattyannaṃ paśyati priyaṃ
bhavatyasya brahmavarcasaṃ kule ya etamevamātmānaṃ
vaiśvānaramupāste mūdhā tveṣa ātmana iti hovāca mūrdhā
te vyapatiṣyadyanmāṃ nāgamiṣya iti || 5.12.2 ||
|| iti dvādaśaḥ khaṇḍaḥ ||

‘You enjoy eating food and you see your dear ones and everything pleasant. He who worships the Vaiśvānara Self thus enjoys eating food and is able to see his dear ones. He also has children in his family who shine with the radiance of Brahman [i.e., they become well known for their good conduct and scholarship]. But heaven is like the head of the Self.’ Then the king said, ‘If you had not come to me your head would have fallen off’. [5 - 12 - 2]

5 - 13 - 1

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्यं कं
त्वमात्मानमुपास्स इत्यादित्यमेव भगवो राजन्निति
होवाचैष वै विश्वरूप आत्मा वैश्वानरो यं
त्वमात्मानमुपास्से तस्मात्तव बहु विश्वरूपं
कुले दृश्यते ॥ ५.१३.१ ॥

atha hovāca satyayajñaṃ pauluṣiṃ prācīnayogyā kaṃ
tvamātmānamupāssa ityādityameva bhagavo rājanniti
hovācaiṣa vai viśvarūpa ātmā vaiśvānaro yaṃ
tvamātmānamupāsse tasmāttava bahu viśvarūpaṃ
kule dṛśyate || 5.13.1 ||

The king then said to Satyayajña Pauluṣi, ‘O Prācīnayogyā, whom do you worship as the Self?’ Satyayajña replied, ‘I worship Āditya, the sun, revered king.’ The king said: ‘That which you worship as the Vaiśvānara Ātman is named Viśvarūpa. This is why you have in your family wealth in many forms’. [5 - 13 - 1]

प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽत्स्यन्नं पश्यसि
 प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य
 ब्रह्मवर्चसं कुले य एतमेवमात्मानं
 वैश्वानरमुपास्ते चक्षुषेतदात्मन इति
 होवाचान्धोऽभविष्यो यन्मां नागमिष्य इति ॥ ५.१३.२ ॥
 ॥ इति त्रयोदशः खण्डः ॥

pravṛtto'śvatarīratho dāsīniṣko'tsyannaṃ paśyasi
 priyamattyannaṃ paśyati priyaṃ bhavatyasya
 brahmavarcaśaṃ kule ya etamevamātmānaṃ
 vaiśvānaramupāste cakṣuṣetadātmana iti
 hovācāndho'bhaṁṣyo yaṁmāṁ nāgamiṣya iti || 5.13.2 ||
 || iti trayodaśaḥ khaṇḍaḥ ||

‘You now have chariots drawn by mules. You are served by maidservants, and you have a necklace. You enjoy eating food and you see your dear ones and everything pleasant. He who worships the Vaiśvānara Self thus enjoys eating food and is able to see his dear ones. He also has children in his family who shine with the radiance of Brahman [i.e., they become well known for their good conduct and scholarship]. But this Āditya is like the eye of the Self.’ Then the king said, ‘If you had not come to me you would have become blind’. [5 - 13 - 2]

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य
 कं त्वमात्मानमुपास्स इति वायुमेव भगवो
 राजन्निति होवाचैष वै पृथग्वर्त्मात्मा वैश्वानरो यं
 त्वमात्मानमुपास्से तस्मात्त्वां पृथग्बलय आयन्ति
 पृथग्रथश्रेणयोऽनुयन्ति ॥ ५.१४.१ ॥

atha hovācendradyumnaṃ bhāllaveyaṃ vaiyāghrapadya
 kaṃ tvamātmānamupāssa iti vāyumeva bhagavo rājanniti
 hovācaiṣa vai pṛthagvartmātmā vaiśvānaro yaṃ
 tvamātmānamupāsse tasmāttvāṃ pṛthagbalaya āyanti
 pṛthagrathaśreṇayo'nuyanti || 5.14.1 ||

The king then said to Indradyumna Bhāllaveya, 'O Vaiyāghrapadya, whom do you worship as the Self?' Indradyumna replied, 'I worship Vāyu [air], revered king.' The king said: 'That which you worship as the Vaiśvānara Ātman is named Pṛthagvartmā [one who changes direction]. This is why you receive gifts from all directions. And this is also why different kinds of chariots follow you in rows'. [5 - 14 - 1]

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं
 भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं
 वैश्वानरमुपास्ते प्राणस्त्वेष आत्मन इति होवाच प्राणस्त
 उदक्रमिष्यद्यन्मां नागमिष्य इति ॥ ५.१४.२ ॥
 ॥ इति चतुर्दशः खण्डः ॥

atsyannaṃ paśyasi priyamattyannaṃ paśyati priyaṃ
 bhavatyasya brahmavarcaśaṃ kule ya etamevamātmānaṃ
 vaiśvānaramupāste prāṇastveṣa ātmana iti hovāca prāṇasta
 udakramiṣyadyanmāṃ nāgamiṣya iti || 5.14.2 ||
 || iti caturdaśaḥ khaṇḍaḥ ||

‘You enjoy eating food and you see your dear ones and everything pleasant. He who worships the Vaiśvānara Self thus enjoys eating food and is able to see his dear ones. He also has children in his family who shine with the radiance of Brahman [i.e., they become well known for their good conduct and scholarship]. But Vāyu [air] is like the life [i.e., the vital force] of the Self.’ Then the king said, ‘If you had not come to me your vital force would have left the body’.
 [5 - 14 - 2]

5 - 15 - 1

अथ होवाच जनंशार्कराक्ष्य कं त्वमात्मानमुपास्स
इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल
आत्मा वैश्वानरो यं त्वमात्मानमुपस्से तस्मात्त्वं
बहुलोऽसि प्रजया च धनेन च ॥ ५.१५.१ ॥

atha hovāca janamśārkarākṣya kaṁ tvamātmānamupāssa
ityākāśameva bhagavo rājanniti hovācaiṣa vai bahula ātmā
vaiśvānaro yaṁ tvamātmānamupasse tasmāttvaṁ bahulo'si
prajāyā ca dhanena ca || 5.15.1 ||

The king then said to Jana, 'O Sārkarākṣya, whom do you worship as the Self?' Jana replied, 'I worship Ākāśa [space], revered king.' The king said: 'That which you worship as the Vaiśvānara Ātman is named Bahula [pervasive]. This is why you have so many children and so much wealth'. [5 - 15 - 1]

5 - 15 - 2

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं
भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं
वैश्वानरमुपास्ते संदेहस्त्वेष आत्मन इति होवाच
संदेहस्ते व्यशीर्यद्यन्मां नागमिष्य इति ॥ ५.१५.२ ॥
॥ इति पञ्चदशः खण्डः ॥

atsyannaṁ paśyasi priyamattyannaṁ paśyati priyaṁ
bhavatyasya brahmavarcasaṁ kule ya etamevamātmānaṁ
vaiśvānaramupāste saṁdehastveṣa ātmana iti hovāca
saṁdehaste vyaśīryadyanmāṁ nāgamiṣya iti || 5.15.2 ||
|| iti pañcadaśaḥ khaṇḍaḥ ||

'You enjoy eating food and you see your dear ones and everything pleasant. He who worships the Vaiśvānara Self thus enjoys eating food and is able to see his dear ones. He also has children in his family who shine with the radiance of Brahman [i.e., they become well known for their good conduct and scholarship]. But Ākāśa [space] is like the mid part of the Self.' Then the king said, 'If you had not come to me the middle part of your body would have shrunk'. [5 - 15 - 2]

5 - 16 - 1

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं
त्वमात्मानमुपास्स इत्यप एव भगवो राजन्निति
होवाचैष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से
तस्मात्त्वंरयिमान्पुष्टिमानसि ॥ ५.१६.१ ॥

atha hovāca buḍilamāśvatarāśviṃ vaiyāghrapadya kaṃ
tvamātmānamupāssa ityapa eva bhagavo rājanniti hovācaiṣa
vai rayirātmā vaiśvānaro yaṃ tvamātmānamupāsse
tasmāttvaṃrayimānpuṣṭimānasi || 5.16.1 ||

The king then said to Buḍila Āśvatarāśvi, ‘O Vaiyāghrapadya, whom do you worship as the Self?’ Buḍila replied, ‘I worship water, revered king.’ The king said: ‘That which you worship as the Vaiśvānara Ātman is named Rayi [wealth]. This is why you are rich and healthy’. [5 - 16 - 1]

5 - 16 - 2

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं भवत्यस्य
ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते
बस्तिस्त्वेष आत्मन इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां
नागमिष्य इति ॥ ५.१६.२ ॥
॥ इति षोडशः खण्डः ॥

atsyannaṃ paśyasi priyamattyannaṃ paśyati priyaṃ bhavatyasya
brahmavarcaśaṃ kule ya etamevamātmānaṃ vaiśvānaramupāste
bastistveṣa ātmana iti hovāca bastiste vyabhetsyadyanmāṃ
nāgamiṣya iti || 5.16.2 ||
|| iti ṣoḍaśaḥ khaṇḍaḥ ||

‘You enjoy eating food and you see your dear ones and everything pleasant. He who worships the Vaiśvānara Self thus enjoys eating food and is able to see his dear ones. He also has children in his family who shine with the radiance of Brahman [i.e., they become well known for their good conduct and scholarship]. But water is like the bladder of the Self.’ Then the king said, ‘If you had not come to me your bladder would have burst’. [5 - 16 - 2]

5 - 17 - 1

अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपस्स
इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा
वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि
प्रजया च पशुभिश्च ॥ ५.१७.१ ॥

atha hovācoddālakamāruṇiṃ gautama kaṃ tvamātmānamupassa
iti prṥthivīmeva bhagavo rājanniti hovācaiṣa vai pratiṣṭhātmā
vaiśvānaro yaṃ tvamātmānamupāsse tasmāttvaṃ pratiṣṭhito'si
prajāya ca paśubhiśca || 5.17.1 ||

The king then said to Uddālaka Āruṇi, 'O Gautama, whom do you worship as the Self?' Uddālaka replied, 'I worship the earth, revered king.' The king said: 'That which you worship as the Vaiśvānara Ātman is named Pratiṣṭhā [the support]. This is why you have so many children and animals to support you'. [5 - 17 - 1]

5 - 17 - 2

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं
भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं
वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति होवाच पादौ
ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥ ५.१७.२ ॥
॥ इति सप्तदशः खण्डः ॥

atsyannaṃ paśyasi priyamattyannaṃ paśyati priyaṃ
bhavatyasya brahmavarcaśaṃ kule ya etamevamātmānaṃ
vaiśvānaramupāste pādau tvetāvātmana iti hovāca pādau
te vyamlāsyetāṃ yanmāṃ nāgamiṣya iti || 5.17.2 ||
|| iti saptadaśaḥ khaṇḍaḥ ||

'You enjoy eating food and you see your dear ones and everything pleasant. He who worships the Vaiśvānara Self thus enjoys eating food and is able to see his dear ones. He also has children in his family who shine with the radiance of Brahman [i.e., they become well known for their good conduct and scholarship]. But the earth is like the feet of the Self.' Then the king said, 'If you had not come to me your feet would have become extremely weak'. [5 - 17 - 2] ²¹⁶

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं

वैश्वानरं विद्वांसोऽन्नमत्थ यस्त्वेतमेवं

प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते

स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वत्मस्वन्नमति ॥ ५.१८.१ ॥

tānhovācaite vai khalu yūyaṃ pṛthagivemamātmānaṃ

vaiśvānaraṃ vidvāṃso'nnamattha yastvetamevaṃ

prādeśamātramabhivimānamātmānaṃ vaiśvānaramupāste

sa sarveṣu lokeṣu sarveṣu bhūteṣu sarveṣvātmasvannamatti || 5.18.1 ||

The king said to the brāhmins: 'Those of you who are here meditate on the Vaiśvānara Self only in part. [That is why when you eat you think you are eating separately.] He who worships the Self as all-pervasive and infinite, enjoys eating through whoever eats in the worlds, through all beings, and through all selves. [5 - 18 - 1]

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्ध्व
 सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो
 बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि
 बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन
 आस्यमाहवनीयः ॥ ५.१८.२ ॥
 ॥ इति अष्टादशः खण्डः ॥

tasya ha vā etasyātmano vaiśvānarasya mūrdhaiva
 sutejāścakṣurviśvarūpaḥ prāṇaḥ pṛthagvartmātmā saṁdeho
 bahulo bastireva rayiḥ pṛthivyeva pādāvura eva vedirlomāni
 barhirhṛdayaṁ gārhapatyō mano'nvāhāryapacana
 āsyamāhavanīyaḥ || 5.18.2 ||
 || iti aṣṭādaśaḥ khaṇḍaḥ ||

Suteja [i.e., ‘the bright and beautiful’—heaven] is the head of this Vaiśvānara Self; Viśvarūpa [‘having many forms’—the sun] is the eye; Pṛthagvartmā [‘one who changes direction’—air] is the prāṇa; Bahula [‘pervasive’—space] is the middle part; Rayi [‘wealth’—water] is the bladder; the earth [Pratiṣṭhā—‘the support’] is the feet; the sacrificial altar is the chest; the kuśa grass is the hair on the chest; the Gārhapatya fire is the heart; the Anvāhāryapacana [i.e., the Dakṣiṇāgni] fire is the mind; and the Āhavanīya fire is the mouth. [5 - 18 - 2]

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयं स यां
 प्रथमामाहुतिं जुहुयात्तां जुहुयात्प्राणाय स्वाहेति
 प्राणस्तृप्यति ॥ ५.१९.१ ॥

tadyadbhaktaṁ prathamamāgacchettaddhomīyaṁ sa yāṁ
 prathamāmāhutiṁ juhuyāttāṁ juhuyātpṛāṇāya svāheti
 prāṇastrīpyati || 5.19.1 ||

The first part of the food is like the first oblation. One who eats should offer it as an oblation to prāṇa, saying, ‘Prāṇāya svāhā’ [i.e., I offer this as an oblation to prāṇa]. With this, your prāṇa becomes pleased. [5 - 19 - 1]

5 - 19 - 2

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये
तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किञ्च
द्यौश्चादित्यश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति
प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ ५.१९.२ ॥
॥ इति एकोनविंशः खण्डः ॥

prāṇe tṛpyati cakṣustrpyati cakṣuṣi tṛpyatyādityastrpyatyāditye
tṛpyati dyaustrpyati divi tṛpyantyaṃ yatkiṃca
dyauścādityaścādhitiṣṭhatastattṛpyati tasyānutṛptiṃ tṛpyati
prajayā paśubhirannādyena tejasā brahmavarcaseneti || 5.19.2 ||
|| iti ekonaviṃśaḥ khaṇḍaḥ ||

When prāṇa is pleased, the eye is pleased; when the eye is pleased, the sun is pleased; when the sun is pleased, heaven is pleased; when heaven is pleased, whatever there is ruled by heaven and the sun is pleased. Then when that is pleased, the eater derives pleasure from his children, from his animals, from an abundance of food, from physical strength, and from his good life and scholarship. [5 - 19 - 2]

5 - 20 - 1

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्व्यानाय स्वाहेति
व्यानस्तृप्यति ॥ ५.२०.१ ॥

atha yāṃ dvitīyāṃ juhuyāttāṃ juhuyādvyanāya svāheti
vyānastṛpyati || 5.20.1 ||

When he [the eater] offers the second oblation, he offers it saying, ‘Vyānāya svāhā’ [I offer this as an oblation to vyāna]. With this, vyāna becomes pleased. [5 - 20 - 1]

5 - 20 - 2

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति
चन्द्रमास्तृप्यति चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु
तृप्यन्तीषु यत्किञ्च दिशश्च चन्द्रमाश्चाधितिष्ठन्ति
तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन
तेजसा ब्रह्मवर्चसेनेति ॥ ५.२०.२ ॥
॥ इति विंशः खण्डः ॥

vyāne tṛpyati śrotram tṛpyati śrotre tṛpyati
candramāstrpyati candramasi tṛpyati diśastrpyanti dikṣu
tṛpyantiṣu yatkiṃca diśaśca candramāścādhitiṣṭhanti
tattṛpyati tasyānu tṛptiṃ tṛpyati prajāyā paśubhirannādyena
tejasā brahmavarcaseneti || 5.20.2 ||
|| iti viṃśaḥ khaṇḍaḥ ||

When vyāna is pleased, the ear is pleased; when the ear is pleased, the moon is pleased; when the moon is pleased, the quarters are pleased; with the quarters being pleased, whatever there is ruled by the quarters and the moon is pleased. Then when that is pleased, the eater derives pleasure from his children, from his animals, from an abundance of food, from physical strength, and from his good life and scholarship. [5 - 20 - 2]

5 - 21 - 1

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय
स्वाहेत्यपानस्तृप्यति ॥ ५.२१.१ ॥

atha yāṃ tṛtīyāṃ juhuyāttāṃ juhuyādapānāya
svāhetyapānastṛpyati || 5.21.1 ||

When he [the eater] offers the third oblation, he offers it saying, 'Apānāya svāhā' [I offer this as an oblation to apāna]. With this, apāna becomes pleased. [5 - 21 - 1]

अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ
 तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किञ्च पृथिवी
 चाग्निश्चाधितिष्ठतस्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया
 पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ ५.२१.२ ॥
 ॥ इति एकविंशः खण्डः ॥

apāne tṛpyati vāktrpyati vāci tṛpyantyaāgnistṛpyatyagnau
 tṛpyati pṛthivī tṛpyati pṛthivyāṃ tṛpyantyaṃ yatkiṃca pṛthivī
 cāgniścādhitīṣṭhatastattṛpyati tasyānu tṛptiṃ tṛpyati prajāyā
 paśubhirannādyena tejasā brahmavarcaseneti || 5.21.2 ||
 || iti ekaviṃśaḥ khaṇḍaḥ ||

When apāna is pleased, the organ of speech is pleased; the organ of speech being pleased, fire is pleased; when fire is pleased, the earth is pleased; the earth being pleased, whatever is under the control of the earth and fire is pleased. Then when that is pleased, the eater derives pleasure from his children, from his animals, from an abundance of food, from physical strength, and from his good -life and scholarship. [5 - 21 - 2]

अथ यां चतुर्थी जुहुयात्तां जुहुयात्समानाय स्वाहेति
 समानस्तृप्यति ॥ ५.२२.१ ॥

atha yāṃ caturthīṃ juhuyāttāṃ juhuyātsamānāya svāheti
 samānastṛpyati || 5.22.1 ||

When he [the eater] offers the fourth oblation, he offers it saying, ‘Samānāya svāhā’ [I offer this as an oblation to samāna]. With this, samāna becomes pleased. [5 - 22 - 1]

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति
 पर्जन्यस्तृप्यति पर्जन्ये तृप्यति विद्युत्तृप्यति
 विद्युति तृप्यन्त्यां यत्किञ्च विद्युच्च
 पर्जन्यश्चाधितिष्ठतस्तृप्यति तस्यानु तृ
 प्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा
 ब्रह्मवर्चसेनेति ॥ ५.२२.२ ॥

॥ इति द्वाविंशः खण्डः ॥

samāne tṛpyati manastṛpyati manasi tṛpyati
 parjanyastrpyati parjanye tṛpyati vidyuttrpyati
 vidyuti tṛpyantyaṃ yatkiṃca vidyucca
 parjanyaścādhitiṣṭhatastattrpyati tasyānu tṛptiṃ
 tṛpyati prajayā paśubhirannādyena tejasā
 brahmavarcaseneti || 5.22.2 ||

|| iti dvāviṃśaḥ khaṇḍaḥ ||

When samāna is pleased, the mind is pleased; when the mind is pleased, the cloud is pleased; when the cloud is pleased, lightning is pleased; lightning being pleased, whatever is under the control of lightning and the cloud is pleased. Then when that is pleased, the eater derives pleasure from his children, from his animals, from an abundance of food, from physical strength, and from his good life and scholarship. [5 - 22 - 2]

5 - 23 - 1

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय
स्वाहेत्युदानस्तृप्यति ॥ ५.२३.१ ॥

atha yāṃ pañcamīṃ juhuyāttāṃ juhuyādudānāya
svāhetyudānastṛpyati || 5.23.1 ||

When he [the eater] offers the fifth oblation, he offers it saying, ‘Udānāya svāhā’ [I offer this as an oblation to udāna]. With this, udāna becomes pleased. [5 - 23 - 1]

5 - 23 - 2

उदाने तृप्यति त्वक्तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ
तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किञ्च
वायुश्चाकाशश्चाधितिष्ठतस्तृप्यति तस्यानु तृप्तिं तृप्यति
प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेन ॥ ५.२३.२ ॥
॥ इति त्रयोविंशः खण्डः ॥

udāne tṛpyati tvaktṛpyati tvaci tṛpyantyaṃ vāyustṛpyati vāyau
tṛpyatyākāśastṛpyatyākāśe tṛpyati yatkiṃca
vāyuścākāśāścādhiṣṭhatastattṛpyati tasyānu tṛptiṃ tṛpyati
prajāyā paśubhirannādyena tejasā brahmavarçasena || 5.23.2 ||
|| iti trayaviṃśaḥ khaṇḍaḥ ||

When udāna is pleased, the organ of touch is pleased; the organ of touch being pleased, air is pleased; when air is pleased, space is pleased; when space is pleased, whatever is under the control of air and space is pleased. Then when that is pleased, the eater derives pleasure from his children, from his animals, from an abundance of food, from physical strength, and from his good life and scholarship. [5 - 23 - 2]

5 - 24 - 1

स य इदमविद्वाग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि
जुहुयात्तादृक्तत्स्यात् ॥ ५.२४.१ ॥

sa ya idamavidvāgnihotraṃ juhoti yathāṅgārānapohya bhasmani
juhuyāttādr̥ktatsyāt || 5.24.1 ||

If a person performs the Agnihotra sacrifice without knowing anything about the Vaiśvānara Self, it will be like offering oblations into ashes instead of the fire. [5 - 24 - 1]

5 - 24 - 2

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु
लोकेषु सर्वेषु भूतेषु सर्वेष्वत्मसु हुतं भवति ॥ ५.२४.२ ॥

atha ya etadevaṃ vidvāagnihotraṃ juhoti tasya sarveṣu
lokeṣu sarveṣu bhūteṣu sarveṣvātmasu hutaṃ bhavati || 5.24.2 ||

But he who performs the Agnihotra sacrifice with full knowledge of the Vaiśvānara Self is deemed to have offered oblations to all the worlds, to all beings, and to all selves. [5 - 24 - 2]

5 - 24 - 3

तद्यथेष्ठीकातूलमग्नौ प्रोतं प्रदूयैतैवहास्य सर्वे
पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ५.२४.३ ॥

tadyatheṣṭhīkātūlamagnau protaṃ pradūyetaivamhāsy sarve
pāpmānaḥ pradūyante ya etadevaṃ vidvāagnihotraṃ juhoti || 5.24.3 ||

Just as the cotton fibres of the iṣikā grass are totally consumed when thrown into the fire, similarly all sins are consumed of one who performs the Agnihotra sacrifice with the knowledge of the Vaiśvānara Self. [5 - 24 - 3]

तस्मादु हैवंविद्यद्यपि चण्डालायोच्छिष्टं
प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतं
स्यादिति तदेष श्लोकः ॥ ५.२४.४ ॥

tasmādu haivaṃvidyadyapi caṇḍālāyocchiṣṭaṃ
prayacchedātmani haivāsyā tadvaiśvānare hutaṃ
syāditi tadeṣa ślokaḥ || 5.24.4 ||

Therefore, even if a person who knows the Vaiśvānara Ātman gives the remnants of his food after eating to a person who has no caste, that will be like his oblation offered to his own Vaiśvānara Self. Here is a verse on the subject: [5 - 24 - 4]

यथेह क्षुधिता बाला मातरं पर्युपासत
एवं सर्वाणि भूतान्यग्निहोत्रमुपासत
इत्यग्निहोत्रमुपासत इति ॥ ५.२४.५ ॥
॥ इति चतुर्विंशः खण्डः ॥
॥ इति पञ्चमोऽध्यायः ॥

yatheha kṣudhitā bālā mātaraṃ paryupāsata
evaṃ sarvāṇi bhūtānyagnihotramupāsata
ityagnihotramupāsata iti || 5.24.5 ||
|| iti caturviṃśaḥ khaṇḍaḥ ||
|| iti pañcamo'dhyāyaḥ ||

Just as here in this world, when children are hungry they go to their mother and beg for food, in the same way, all living beings beg that the Agnihotra sacrifice may be performed without any delay. [5 - 24 - 5]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring scroll-like ends.

CHAPTER 6

16 Sections

69 Verses

6 - 1 - 1

॥ षष्ठोऽध्यायः ॥

श्वेतकेतुर्हारुणेय आस तं ह पितोवाच श्वेतकेतो वस
ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य
ब्रह्मबन्धुरिव भवतीति ॥ ६.१.१ ॥

|| ṣaṣṭho'dhyāyaḥ ||

śvetaketurhāruṇeya āsa taṃ ha pitovāca śvetaketo vasa
brahmacaryaṃ na vai somyāsmatkuḷīno'nanūcya
brahmabandhuriva bhavatīti || 6.1.1 ||

Āruṇi had a son named Śvetaketu. Once Āruṇi told him: ‘Śvetaketu, you should now live as a brahmacārin. No one in our family has not studied the scriptures and has not been a good brāhmin’. [6 - 1 - 1]

6 - 1 - 2

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य
महामना अनूचानमानी स्तब्ध एयाय तंह पितोवाच ॥ ६.१.२ ॥

sa ha dvādaśavarṣa upetya caturviṃśativarṣaḥ sarvānvedānadhītya
mahāmanā anūcānamānī stabdha eyāya taṃha pitovāca || 6.1.2 ||

Śvetaketu went to his teacher's house at the age of twelve. After studying all the Vedas, he returned home when he was twenty-four, having become very serious and vain, and thinking himself to be a great scholar. [Noticing this,] his father said to him: ‘O Śvetaketu, you have now become very serious and vain, and you think you are a great scholar. But did you ask your teacher for that teaching [about Brahman]— [6 - 1 - 2]

6 - 1 - 3

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी
स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं
भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु
भगवः स आदेशो भवतीति ॥ ६.१.३ ॥

śvetaketo yannu somyedaṃ mahāmanā anūcānamānī
stabdho'syuta tamādeśamaprākṣyaḥ yenāśrutaṃ śrutaṃ
bhavatyamataṃ matamavijñātaṃ vijñātamiti kathaṃ nu
bhagavaḥ sa ādeśo bhavatīti || 6.1.3 ||

that teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Śvetaketu asked,] 'Sir, what is that teaching?'. [6 - 1 - 3]

6 - 1 - 4

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛṇmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

6 - 1 - 5

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
लोहमित्येव सत्यम् ॥ ६.१.५ ॥

yathā somyaikena lohamañinā sarvaṃ lohamayaṃ
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
lohamityeva satyam || 6.1.5 ||

O Somya, it is like this: By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality. [6 - 1 - 5]

6 - 1 - 6

यथा सोम्यिकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
कृष्णायसमित्येव सत्यमेवंसोम्य स आदेशो भवतीति ॥ ६.१.६ ॥

yathā somyikena nakhanikṛntanena sarvaṃ kārṣṇāyasaṃ
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
kṛṣṇāyasamityeva satyamevaṃsomya sa ādeśo bhavatīti || 6.1.6 ||

O Somya, it is like this: By knowing a single nail-cutter you know all objects made of iron. All changes are mere words, in name only. But iron is the reality. O Somya, this is the teaching I spoke of. [6 - 1 - 6]

न वै नूनं भगवन्तस्त
 एतदवेदिषुर्यद्ध्येतदवेदिष्यन्कथं मे
 नावक्ष्यन्निति भगवांस्त्वेव मे तद्ब्रवीत्विति
 तथा सोम्येति होवाच ॥ ६.१.७ ॥
 ॥ इति प्रथमः खण्डः ॥

na vai nūnaṃ bhagavantasta
 etadavediṣuryaddhyetadavediṣyankathaṃ me
 nāvakṣyanniti bhagavāṃstveva me tadbravītviti
 tathā somyeti hovāca || 6.1.7 ||
 || iti prathamaḥ khaṇḍaḥ ||

[Śvetaketu said:] ‘Surely my revered teachers did not know this truth. If they knew it, why should they not have told me? So please explain it to me, sir.’ His father said, ‘Let it be so, my son’. [6 - 1 - 7]

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
 तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
 तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
 taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
 tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

कुतस्तु खलु सोम्यैवंस्यादिति होवाच
 कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र
 आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

kutastu khalu somyaivaṃsyāditi hovāca
 kathamasataḥ sajjāyeteti | sattveva somyedamagra
 āsīdekamevādvitīyam || 6.2.2 ||

The father said: 'O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second'. [6 - 2 - 2]

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
 ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।
 तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस
 एव तदध्यापो जायन्ते ॥ ६.२.३ ॥

tadaikṣata bahu syāṃ prajāyeyeti tattejo'srjata tatteja
 aikṣata bahu syāṃ prajāyeyeti tadapo'srjata |
 tasmādyatra kvaca śocati svedate vā puruṣastejasa
 eva tadadhyāpo jāyante || 6.2.3 ||

That Existence decided: 'I shall be many. I shall be born.' He then created fire. That fire also decided: 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 - 2 - 3]

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता
 अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव
 भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं
 जायते ॥ ६.२.४ ॥
 ॥ इति द्वितीयः खण्डः ॥

tā āpa aikṣanta bahvyaḥ syāma prajāyemahīti tā
 annamasṛjanta tasmādyatra kva ca varṣati tadeva
 bhūyiṣṭhamannaṃ bhavatyadbhya eva tadadhyannādyam
 jāyate || 6.2.4 ||
 || iti dvitīyaḥ khaṇḍaḥ ||

That water decided: 'I shall be many; I shall be born.' That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 - 2 - 4]

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं
 जीवजमुद्भिज्जमिति ॥ ६.३.१ ॥

teṣāṃ khalveṣāṃ bhūtānāṃ trīṇyeva bījāni bhavantyāṇḍajam
 jīvajamudbhijjamiti || 6.3.1 ||

Living beings have their origin in three ways: from eggs, from parents, and from plants. [6 - 3 - 1]

6 - 3 - 2

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ ६.३.२ ॥

seyam devataikṣata hantāhamimāstisro devatā anena
jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti || 6.3.2 ||

That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms'. [6 - 3 - 2]

6 - 3 - 3

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं
देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य
नामरूपे व्याकरोत् ॥ ६.३.३ ॥

tāsām trivṛtaṁ trivṛtamekaikāṁ karavāṇīti seyam
devatemāstisro devatā anenaiva jīvenātmanānupraviśya
nāmarūpe vyākarot || 6.3.3 ||

Sat [Existence] thought, 'I shall divide each of these three deities threefold.' Then, having entered into these three deities as the individual self, he manifested himself as names and forms. [6 - 3 - 3]

6 - 3 - 4

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु
सोम्येमास्ति स्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे
विजानीहीति ॥ ६.३.४ ॥

tāsāṃ trivṛtaṃ trivṛtamekaikāmakarodyathā tu khalu
somyemāstisro devatāstrivṛttrivṛdekaikā bhavati tanme
vijānīhīti || 6.3.4 ||

[Having so decided,] he made each of these three elements threefold. But as to how each of these three deities becomes threefold, O Somya, learn this from me. [6 - 3 - 4]

6 - 4 - 1

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkrṣṇaṃ tadannasyāpāgādagneragnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyam trīṇi rūpāṇītyeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

6 - 4 - 2

यदादित्यस्य रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.२ ॥

yadādityasya rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkrṣṇaṃ tadannasyāpāgādādityādādityatvaṃ
vācārambhaṇaṃ vikāro nāmadheyaṃ trīṇi rūpāṇītyeva
satyam || 6.4.2 ||

The red colour of the sun is from fire, the white colour is from water, and the dark colour is from earth. Thus that which constitutes the 'sun'-ness of the sun is gone. All changes are mere words, in name only. The three colours are the reality. [6 - 4 - 2]

6 - 4 - 3

यच्छन्द्रमसो रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.३ ॥

yacchandramaso rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkrṣṇaṃ tadannasyāpāgāccandrāccandratvaṃ
vācārambhaṇaṃ vikāro nāmadheyaṃ trīṇi rūpāṇītyeva
satyam || 6.4.3 ||

The red colour of the moon is from fire, the white colour is from water, and the dark colour is from earth. Thus that which constitutes the 'moon'-ness of the moon is gone. All changes are mere words, in name only. The three colours are the reality. [6 - 4 - 3]

यद्विद्युतो रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्त्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.४ ॥

yadvidyuto rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkṛṣṇaṃ tadannasyāpāgādvīdyuto vidyuttvaṃ
vācārambhaṇaṃ vikāro nāmadheyaṃ trīṇi rūpāṇītyeva
satyam || 6.4.4 ||

The red colour of lightning is from fire, the white colour is from water, and the dark colour is from earth. Thus that which constitutes the 'lightning'-ness of lightning is gone. All changes are mere words, in name only. The three colours are the reality. [6 - 4 - 4]

एतद्ध स्म वै तद्विद्वांस आहुः पूर्वं
महाशाला महाश्रोत्रिया न नोऽद्य
कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति
ह्येभ्यो विदांचक्रुः ॥ ६.४.५ ॥

etaddha sma vai tadvidvāṃsa āhuḥ pūrve
mahāśālā mahāśrotriyaṃ na no'dya
kaścanāśrutamamatamavijñātamudāhariṣyatīti
hyebhyo vidāṃcakruḥ || 6.4.5 ||

The earlier great householders, who were well read in the Vedas, knew this. They said, 'There is nothing anyone can mention that is not heard of or thought of or already known to us.' This is because they came to know about the three colours. [6 - 4 - 5]

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति
तद्विदांचक्रुर्यदु शुक्लमिवाभूदित्यपांरूपमिति
तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य
रूपमिति तद्विदांचक्रुः ॥ ६.४.६ ॥

yadu rohitamivābhūditi tejasastadrūpamiti
tadvidāṃcakruryadu śuklamivābhūdityapāṃrūpamiti
tadvidāṃcakruryadu kṛṣṇamivābhūdityannasya
rūpamiti tadvidāṃcakruḥ || 6.4.6 ||

They knew that whatever else was seen as red was the colour of fire; whatever else was seen as white was the colour of water; and whatever else was seen as dark was the colour of earth.
[6 - 4 - 6]

यद्विज्ञातमिवाभूदित्येतासामेव देवतानांसमास
इति तद्विदांचक्रुर्यथा तु खलु सोम्येमास्तिस्रो देवताः
पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ६.४.७ ॥
॥ इति चतुर्थः खण्डः ॥

yadvavijñātamivābhūdityetāsāmeva devatānāṃsamāsa
iti tadvidāṃcakruryathā tu khalu somyemāstisro devatāḥ
puruṣaṃ prāpya trivṛtttrivṛdekaikā bhavati tanme vijānīhīti || 6.4.7 ||
|| iti caturthaḥ khaṇḍaḥ ||

And whatever else was not properly known they understood was the combination of those three deities [fire, water, and earth]. O Somya, now learn from me how these three deities enter into a person and become threefold. [6 - 4 - 7]

6 - 5 - 1

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो
धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं
योऽणिष्ठस्तन्मनः ॥ ६.५.१ ॥

annamaśitaṃ tredhā vidhīyate tasya yaḥ sthaviṣṭho
dhātustatpurīṣaṃ bhavati yo madhyamastanmāṃsaṃ
yo'ṇiṣṭhastanmanaḥ || 6.5.1 ||

When we eat food, it divides itself into three parts. The grossest part of it becomes excreta; that which is less gross becomes our flesh; and the finest part becomes our mind. [6 - 5 - 1]

6 - 5 - 2

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो
धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं
योऽणिष्ठः स प्राणः ॥ ६.५.२ ॥

āpaḥ pītāstredhā vidhīyante tāsāṃ yaḥ sthaviṣṭho
dhātustanmūtraṃ bhavati yo madhyamastallohitaṃ
yo'ṇiṣṭhaḥ sa prāṇaḥ || 6.5.2 ||

When we drink water, it becomes divided in three parts. The grossest part of it becomes urine; that which is less gross becomes blood; and the finest part becomes prāṇa, the vital force. [6 - 5 - 2]

6 - 5 - 3

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो
धातुस्तदस्थि भवति यो मध्यमः स मज्जा
योऽणिष्ठः सा वाक् ॥ ६.५.३ ॥

tejo'sītaṃ tredhā vidhīyate tasya yaḥ sthaviṣṭho
dhātustadasthi bhavati yo madhyamaḥ sa majjā
yo'ṇiṣṭhaḥ sā vāk || 6.5.3 ||

When we eat fire [i.e., butter, oil, etc.], it divides itself into three parts. The grossest part of it becomes bone; that which is less gross becomes marrow; and the subtlest part becomes speech. [6 - 5 - 3]

6 - 5 - 4

अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ६.५.४ ॥

annamayaṃ hi somya manaḥ āpomayaḥ prāṇastejomayī
vāgiti bhūya eva mā bhagavānvijñāpayatviti tathā
somyeti hovāca || 6.5.4 ||

‘O Somya, the mind is nourished by food, prāṇa by water, and speech by fire.’ [Śvetaketu then said,] ‘Sir, will you please explain this to me again?’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 5 - 4]

6 - 6 - 1

दध्नः सोम्य मथ्यमानस्य योऽणिमा स उर्ध्वः
समुदीषति तत्सर्पिर्भवति ॥ ६.६.१ ॥

dadhnaḥ somya mathyamānasya yo'ṇimā sa urdhvaḥ
samudīṣati tatsarpirbhavati || 6.6.1 ||

When curd is churned, the finest part of it rises to the surface. That becomes butter. [6 - 6 - 1]

6 - 6 - 2

एवमेव खलु सोम्यान्नस्याशयमानस्य योऽणिमा
स उर्ध्वः समुदीषति तन्मनो भवति ॥ ६.६.२ ॥

evameva khalu somyānnasyāśyamānasya yo'ṇimā
sa urdhvaḥ samudīṣati tanmano bhavati || 6.6.2 ||

O Somya, in the same way, the finest part of the food that is eaten rises to the surface and becomes the mind.[6 - 6 - 2]

6 - 6 - 3

अपांसोम्य पीयमानानां योऽणिमा स उर्ध्वः
समुदीषति सा प्राणो भवति ॥ ६.६.३ ॥

apāṃsomya pīyamānānāṃ yo'ṇimā sa urdhvaḥ
samudīṣati sā prāṇo bhavati || 6.6.3 ||

O Somya, the finest part of water that is drunk rises to the surface and becomes our prāṇa. [6 - 6 - 3]

तेजसः सोम्याशयमानस्य योऽणिमा स उर्ध्वः
समुदीषति सा वाग्भवति ॥ ६.६.४ ॥

tejasahḥ somyāśyamānasya yo'ṇimā sa urdhvahḥ
samudīṣati sā vāgbhavati || 6.6.4 ||

O Somya, the finest part of fire [butter, etc.] that is eaten rises to the surface and becomes our speech. [6 - 6 - 4]

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ६.६.६ ॥

annamayamḥ hi somya mana āpomayahḥ prāṇastejomayī
vāgiti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti
hovāca || 6.6.6 ||

‘O Somya, the mind is certainly nourished by food, prāṇa by water, and speech by fire.’
[Śvetaketu then said,] ‘Sir, will you please explain this to me again?’ ‘Yes, I will explain again, O Somya,’ replied his father. [6 - 6 - 6]

6 - 7 - 1

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः
काममपः पिबापोमयः प्राणो नपिबतो विच्छेत्स्यत
इति ॥ ६.७.१ ॥

ṣoḍaśakalaḥ somya puruṣaḥ pañcadaśāhāni māsīḥ
kāmamapaḥ pibāpomayaḥ prāṇo napibato vicchetsyata
iti || 6.7.1 ||

O Somya, a person has sixteen parts, [and all your sixteen parts are intact]. Do not eat anything for fifteen days, but drink as much water as you like. Life is dependent on water. If you do not drink water, you will lose your life. [6 - 7 - 1]

6 - 7 - 2

स ह पञ्चदशाहानि नशाथ हैनमुपससाद किं
ब्रवीमि भो इत्यृचः सोम्य यजूंषि सामानीति स होवाच
न वै मा प्रतिभान्ति भो इति ॥ ६.७.२ ॥

sa ha pañcadaśāhāni naśātha hainamupasasāda kiṃ
bravīmi bho ityṛcaḥ somya yajūṃṣi sāmānīti sa hovāca
na vai mā pratibhānti bho iti || 6.7.2 ||

Śvetaketu did not eat anything for fifteen days. After that he came to his father and said, ‘O Father, what shall I recite?’ His father said, ‘Recite the Ṛk, Yajuḥ, and Sāma mantras.’ Śvetaketu replied, ‘I can’t recall any of them, sir’. [6 - 7 - 2]

6 - 7 - 3

तं होवाच यथा सोम्य महतोऽभ्या हितस्यैकोऽङ्गारः
खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि
न बहु दहेदेवंसोम्य ते षोडशानां कलानामेका
कलातिशिष्टा स्यात्तयैतर्हि वेदान्नानुभवस्यशानाथ
मे विज्ञास्यसीति ॥ ६.७.३ ॥

taṃ hovāca yathā somya mahato'bhyā hitasyaiko'ṅgāraḥ
khadyotamātraḥ pariśiṣṭaḥ syāttena tato'pi
na bahu dahedevaṃsomya te ṣoḍaśānāṃ kalānāmekā
kalātiśiṣṭā syāttayaitarhi vedānnānubhavasyaśānātha
me vijñāsyasīti || 6.7.3 ||

The father said to Śvetaketu: 'O Somya, from a blazing fire, if there is but a small piece of ember left, the size of a firefly, it cannot bum anything bigger than that. Similarly, O Somya, because only one small part of your sixteen parts remains, you cannot remember the Vedas. Eat something and then you will understand what I am saying'. [6 - 7 - 3]

6 - 7 - 4

स हशाथ हैनमुपससाद तं ह यत्किञ्च पप्रच्छ
सर्वह प्रतिपेदे ॥ ६.७.४ ॥

sa haśātha hainamupasasāda taṃ ha yatkiṃca
papracca sarvaṃha pratipede || 6.7.4 ||

Śvetaketu ate something and then went to his father. Whatever his father asked him, he was able to follow. [6 - 7 - 4]

तं होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं
खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय
प्राज्वलयेत्तेन ततोऽपि बहु दहेत् ॥ ६.७.५ ॥

taṃ hovāca yathā somya mahato'bhyāhitasyaikamaṅgāraṃ
khadyotamātraṃ pariśiṣṭaṃ taṃ tṛṇairupasamādhāya
prājvalayetena tato'pi bahu dahet || 6.7.5 ||

The father said to him: 'O Somya, from a blazing fire, if there is but a small piece of ember left, the size of a firefly, the fire can again blaze up when you add some grass. The fire, in fact, can then blaze up even more than it did before'. [6 - 7 - 5]

एवं सोम्य ते षोडशानां कलानामेका
कलातिशिष्टाभूत्सान्नेनोपसमाहिता प्राज्वाली तयैतर्हि
वेदाननुभवस्यन्नमयं हि सोम्य मन आपोमयः
प्राणस्तेजोमयी वागिति तद्धास्य विजज्ञाविति विजज्ञाविति ॥ ६.७.६ ॥
॥ इति सप्तमः खण्डः ॥

evaṃ somya te ṣoḍaśānāṃ kalānāmekā
kalātiśiṣṭābhūtsānnenopasamāhitā prājavālī tayaitarhi
vedānanubhavasynnamayaṃhi somya mana āpomayaḥ
prāṇastejomayī vāgiti taddhāsy vijajñāviti vijajñāviti || 6.7.6 ||
|| iti saptamaḥ khaṇḍaḥ ||

'In the same way, O Somya, of your sixteen parts, only one remained. But that, when nourished by food, has revived, and by that you are now able to follow the Vedas. O Somya, this is why I said that the mind was nourished by food, prāṇa was nourished by water, and speech was nourished by fire.' Śvetaketu now understood what his father was saying. [6 - 7 - 6]

6 - 8 - 1

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ
me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati
tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

6 - 8 - 2

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत
एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति
 नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः
 पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति
 तत्रितच्छुङ्गमुत्पतितं सोम्य विजानीहि नेदममूलं
 भविष्यतीति ॥ ६.८.३ ॥

aśanāpipāse me somya vijānīhīti yatraitatpuruṣo'śiśiṣati
 nāmāpa eva tadaśitaṃ nayante tadyathā gonāyo'svanāyaḥ
 puruṣanāya ityevaṃ tadapa ācakṣate'sanāyeti
 tatritacchuṅgamutpatitaṃ somya vijānīhi nedamamūlaṃ
 bhaviṣyatīti || 6.8.3 ||

O Somya, now learn from me about hunger and thirst. When a person is said to be hungry, it is to be understood that the food he ate has been earned away by water. Just as people refer to a leader of cows, or a leader of horses, or a leader of people, similarly, people say that water is the leader of food. So also, O Somya, know that this sprout [i.e., the body] is the product of something [i.e., of food and drink]. It cannot be without a root. [6 - 8 - 3]

तस्य क्व मूलं स्यादन्यत्रान्नादेवमेव खलु
 सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिः
 सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा
 सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
 सोम्येमाः सर्वाः प्रजाः सदायतनाः
 सत्प्रतिष्ठाः ॥ ६.८.४ ॥

tasya kva mūlaṃ syādanyatrānnādevameva khalu
 somyānnena śuṅgenāpo mūlamanvicchādbhiḥ
 somya śuṅgena tejo mūlamanviccha tejasā
 somya śuṅgena sanmūlamanviccha sanmūlāḥ
 somyemāḥ sarvāḥ prajāḥ sadāyatanāḥ
 satpratiṣṭhāḥ || 6.8.4 ||

Where else, except in food, can the body have its root? In the same way, O Somya, when food is the sprout, search for water as the root; when water is the sprout, O Somya, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. [6 - 8 - 4]

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं
 नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं
 तत्तेज आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितं
 सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ६.८.५ ॥

atha yatraitatpuruṣaḥ pipāsati nāma teja eva tatpītaṁ
 nayate tadyathā gonāyo'śvanāyaḥ puruṣanāya ityevaṁ
 tatteja ācaṣṭa udanyeti tatraitadeva śuṅgamutpatitaṁ
 somya vijānīhi nedamamūlaṁ bhaviṣyatīti || 6.8.5 ||

Then when a person is said to be thirsty, it is to be understood that the water he drank has been carried away by fire. Just as people refer to a leader of cows, or a leader of horses, or a leader of people, similarly, people say that fire is the leader of water. So also, O Somya, know that this sprout [i.e., the body] is the product of something [i.e., of food and drink]. It cannot be without a root. [6 - 8 - 5]

तस्य क्व मूलं स्यादन्यत्राद्भ्यऽद्भिः सोम्य
 शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
 सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
 सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्तिस्रो
 देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
 पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
 सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya
 śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
 sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
 sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro
 devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati
 taduktaṃ purastādeva bhavatyasya somya puruṣasya
 prayato vānmanasi sampadyate manaḥ prāṇe
 prāṇastejasi tejaḥ parasyāṃ devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
 तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
 तथा सोम्येति होवाच ॥ ६.८.७ ॥
 ॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā
 tattvamasī śvetaketō iti bhūya eva mā bhagavānvijñāpayatviti
 tathā somyeti hovāca || 6.8.7 ||
 || iti aṣṭamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति
 नानात्ययानां वृक्षाणां रसान्समवहारमेकतां रसं
 गमयन्ति ॥ ६.९.१ ॥

yathā somya madhu madhukṛto nistiṣṭhanti
 nānātyayānāṃ vṛkṣāṇāṃ rasānsamavahāramekatāṃ rasam
 gamayanti || 6.9.1 ||

O Somya, as bees produce honey by collecting the juice from various trees and mixing them together to make one juice [6 - 9 - 1]

6 - 9 - 2

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य
रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु
सोम्येमाः सर्वाः प्रजाः सति सम्पद्य न विदुः सति
सम्पद्यामह इति ॥ ६.९.२ ॥

te yathā tatra na vivekaṃ labhante'muṣyāhaṃ vṛkṣasya
raso'smyamuṣyāhaṃ vṛkṣasya raso'smītyevameva khalu
somyemāḥ sarvāḥ prajāḥ sati sampadya na viduḥ sati
sampadyāmaha iti || 6.9.2 ||

O Somya, and just as those juices now are no longer conscious of their separate identities, thinking, 'I am the juice from such-and-such tree,' and 'I am the juice from such-and-such tree'; similarly, when all these beings attain unity in the Self, they are not conscious of it. They do not think, 'We [were once separate, but] now we are all one with the Self'. [6 - 9 - 2]

6 - 9 - 3

त इह व्यघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा
पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति
तदाभवन्ति ॥ ६.९.३ ॥

ta iha vyaghro vā siṃho vā vṛko vā varāho vā kīṭo vā
pataṅgo vā daṁśo vā maśako vā yadyadbhavanti
tadābhavanti || 6.9.3 ||

Whatever they were before in this world—whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito—they are born again. [They never know that they came from Sat]. [6 - 9 - 3]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
 स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
 भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.९.४ ॥
 ॥ इति नवमः खण्डः ॥

sa ya eṣo'ṇimaitadātmīyamidaṃ sarvaṃ tatsatyam
 sa ātmā tattvamasi śvetaketu itī bhūya eva mā
 bhagavānvijñāpayatviti tathā somyeti hovāca || 6.9.4 ||
 || iti navamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 9 - 4]

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते
 पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति
 स समुद्र एव भवति ता यथा तत्र न
 विदुरियमहमस्मीयमहमस्मीति ॥ ६.१०.१ ॥

imāḥ somya nadyaḥ purastātprācyaḥ syandante
 paścātpratīcyastāḥ samudrātsamudramevāpiyanti
 sa samudra eva bhavati tā yathā tatra na
 viduriyamahamasmiyamahamasmiṭi || 6.10.1 ||

O Somya, those rivers belonging to the east run to the east, and those belonging to the west run to the west. Rising from the sea, they go back to it and become one with it. Just as, when they reach the sea, they do not know their separate identities—‘I am this river,’ or ‘I am that river’— [6 - 10 - 1]

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य
न विदुः सत आगच्छामह इति त इह व्याघ्रो वा सिंहो
वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको
वा यद्यद्भवन्ति तदाभवन्ति ॥ ६.१०.२ ॥

evameva khalu somyemāḥ sarvāḥ prajāḥ sata āgamya
na viduḥ sata āgacchāmaha iti ta iha vyāghro vā siṃho
vā vṛko vā varāho vā kiṭo vā pataṅgo vā daṁśo vā maśako
vā yadyadbhavanti tadābhavanti || 6.10.2 ||

In the same way, O Somya, all these beings, having come from Sat [Brahman], never know this. They never think, 'We have come from Sat.' Whatever they were before in this world—whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito—they are born again [according to their karma. They never know that they came from Sat]. [6 - 10 - 2]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.१०.३ ॥
॥ इति दशमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṁ sarvaṁ tatsatyaṁ sa ātmā
tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.10.3 ||
|| iti daśamaḥ khaṇḍaḥ ||

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain it again,' replied his father. [6 - 10 - 3]

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्सवेद्यो
 मध्येऽभ्याहन्याज्जीवन्सवेद्योऽग्रेऽभ्याहन्याज्जीवन्सवेत्स एष
 जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥ ६.११.१ ॥
 अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां
 जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं
 जहाति सर्वः शुष्यति ॥ ६.११.२ ॥

asya somya mahato vṛkṣasya yo mūle'bhyāhanyājīvansravedyo
 madhye'bhyāhanyājīvansravedyo'gre'bhyāhanyājīvansravetsa eṣa
 jīvenātmanānuprabhūtaḥ pepīyamāno modamānastiṣṭhati || 6.11.1 ||
 asya yadekāṃ śākhāṃ jīvo jahātyatha sā śuṣyati dvitīyāṃ
 jahātyatha sā śuṣyati tṛtīyāṃ jahātyatha sā śuṣyati sarvaṃ
 jahāti sarvaḥ śuṣyati || 6.11.2 ||

The father said; 'O Somya, know this: When the self leaves the body, the body surely dies. The self, however, never dies. That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain it again,' replied his father. [6 - 11 - 1, 2]

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्हीति
 भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना
 भगव इत्यासामङ्गैकां भिन्द्हीति भिन्ना भगव इति
 किमत्र पश्यसीति न किञ्चन भगव इति ॥ ६.१२.१ ॥

nyagrodhaphalamata āharetīdaṃ bhagava iti bhinddhīti
 bhinnam bhagava iti kimatra paśyasītyaṇvya ivemā dhānā
 bhagava ityāsāmaṅgaikāṃ bhinddhīti bhinnā bhagava iti
 kimatra paśyasīti na kiṃcana bhagava iti || 6.12.1 ||

Uddālaka said, 'Bring me a fruit from this banyan tree.' Śvetaketu replied, 'I have brought it, sir.' Uddālaka: 'Break it.' Śvetaketu: 'I've broken it, sir.' Uddālaka: 'What do you see inside?' Śvetaketu: 'There are tiny seeds, sir.' Uddālaka: 'Break one of them, my son.' Śvetaketu: 'Sir, I've broken it.' Uddālaka: 'What do you see in it?' Śvetaketu: 'Nothing, sir'. [6 - 12 - 1]

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस
 एतस्य वै सोम्यैषोऽणिम्न एवं महान्यग्रोधस्तिष्ठति
 श्रद्धत्स्व सोम्येति ॥ ६.१२.२ ॥

taṃ hovāca yaṃ vai somyaitamaṇimānaṃ na nibhālayasa
 etasya vai somyaiṣo'ṇimna evaṃ mahānyagrodhastiṣṭhati
 śraddhatsva somyeti || 6.12.2 ||

Uddālaka said: 'O Somya, the finest part in that seed is not visible to you. But in that finest part lies hidden the huge banyan tree. Have faith in what I say, O Somya'. [6 - 12 - 2]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
 स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
 भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.१२.३ ॥
 ॥ इति द्वादशः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidam sarvaṁ tatsatyaṁ
 sa ātmā tattvamasi śvetaketo iti bhūya eva mā
 bhagavānvijñāpayatviti tathā somyeti hovāca || 6.12.3 ||
 || iti dvādaśaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 12 - 3]

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह
 तथा चकार तं होवाच यद्दोषा लवणमुदकेऽवधा अङ्ग
 तदाहरेति तद्धावमृश्य न विवेद ॥ ६.१३.१ ॥
 यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति
 मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति
 लवणमित्यभिप्रास्यैतदथ मोपसीदथा इति तद्ध तथा चकार
 तच्छ्वत्संवर्तते तं होवाचात्र वाव किल तत्सोम्य न
 निभालयसेऽत्रैव किलेति ॥ ६.१३.२ ॥

lavaṇametadudake'vadhāyātha mā prātarupasīdathā iti sa ha
 tathā cakāra taṁ hovāca yaddoṣā lavaṇamudake'vādhā aṅga
 tadāhareti taddhāvamṛśya na viveda || 6.13.1 ||
 yathā vilīnamevāṅgāsyāntādācāmeti kathamiti lavaṇamiti
 madhyādācāmeti kathamiti lavaṇamityantādācāmeti kathamiti
 lavaṇamityabhiprāsyaitadatha mopasīdathā iti taddha tathā
 cakāra tacchaśvatsaṁvartate taṁ hovācātra vāva kila tatsomya
 na nibhālayase'traiva kileti || 6.13.2 ||

[Uddālaka said,] 'Put this lump of salt into water and come to me in the morning.' Śvetaketu did as he was told. Uddālaka said to him, 'My son, bring me the salt that you put in the water.' Śvetaketu looked, but he could not find it, as the salt had dissolved in the water. [Uddālaka said,] 'My son, drink the water at the surface.' [Śvetaketu did that, and Uddālaka asked,] 'How does it taste?' [Śvetaketu replied,] 'It is saline.' [Uddālaka then said:] 'Drink it from the middle. How does it taste?' 'It is saline.' 'Drink it from the bottom. How does it taste?' 'It is saline.' 'Throw the water away and then come to me.' Śvetaketu did so. The father said to him: [6 - 13 - 1, 2]

6 - 13 - 3

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
 स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
 भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.१३.३ ॥
 ॥ इति त्रयोदशः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyam
 sa ātmā tattvamasi śvetaketu iti bhūya eva mā
 bhagavānvijñāpayatviti tathā somyeti hovāca || 6.13.3 ||
 || iti trayodaśaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 13 - 3]

6 - 14 - 1

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय
 तं ततोऽतिजने विसृजेत्स यथा तत्र प्राङ्बोदङ्वाधराङ्वा
 प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो
 विसृष्टः ॥ ६.१४.१ ॥

yathā somya puruṣaṃ gandhārebhyo'bhinaddhākṣamānīya
 taṃ tato'tijane viśṛjetsa yathā tatra prāṇvodaṅvādharaṅvā
 pratyaṅvā pradhmayītābhinaddhākṣa ānīto'bhinaddhākṣo
 viśṛṣṭaḥ || 6.14.1 ||

O Somya, as when a person is brought blindfolded from the Gandhāra country and left in a deserted place, he turns sometimes to the east, sometimes to the north, sometimes to the south, and sometimes to the west, shouting: ‘I have been brought here blindfolded! I have been left here blindfolded!’ — [6 - 14 - 1]

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं
 गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो
 मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद
 तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ ६.१४.२ ॥

tasya yathābhinahanam pramucya prabrūyādetām diśam
 gandhārā etām diśam vrajeti sa grāmādgāmam pṛcchanpaṇḍito
 medhāvī gandhārānevopasampadyetaivamevehācāryavānpuruṣo
 veda tasya tāvadeva ciraṁ yāvanna vimokṣye'tha sampatsya iti || 6.14.2 ||

And as someone may remove that person's blindfold and say, 'Gandhāra is this way; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhāra; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 - 14 - 2]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
 तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
 तथा सोम्येति होवाच ॥ ६.१४.३ ॥
 ॥ इति चतुर्दशः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṁ sarvaṁ tatsatyaṁ sa ātmā
 tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti
 tathā somyeti hovāca || 6.14.3 ||
 || iti caturdaśaḥ khaṇḍaḥ ||

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain it again,' replied his father. [6 - 14 - 3]

6 - 15 - 1

पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युपासते
जानासि मां जानासि मामिति तस्य यावन्न
वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः
परस्यां देवतायां तावज्जानाति ॥ ६.१५.१ ॥

puruṣaṁ somyotopatāpinaṁ jñātayaḥ paryupāsate
jānāsi mām jānāsi māmiti tasya yāvanna vānmanasi
sampadyate manaḥ prāṇe prāṇastejasi tejaḥ parasyām
devatāyām tāvajjānāti || 6.15.1 ||

When a person is seriously ill, O Somya, his relatives sit around him and ask: 'Do you recognize me? Do you recognize me?' So long as his speech does not merge with his mind, his mind with his prāṇa, his prāṇa with the heat in his body, and the heat with the Supreme Self, he will be able to recognize them. [6 - 15 - 1]

6 - 15 - 2

अथ यदास्य वाङ्मनसि सम्पद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ ६.१५.२ ॥

atha yadāśya vānmanasi sampadyate manaḥ prāṇe
prāṇastejasi tejaḥ parasyām devatāyām atha na jānāti || 6.15.2 ||

Then when his speech merges into his mind, his mind into prāṇa, his prāṇa into the heat in his body, and the heat into the Supreme Self, he no longer knows them. [6 - 15 - 2]

6 - 15 - 3

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत् सत्यं
 स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
 भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.१५.३ ॥
 ॥ इति पञ्चदशः खण्डः ॥

sa ya eṣo'ṇimaitadātmymidaṃ sarvaṃ tat satyaṃ
 sa ātmā tattvamasi śvetaketu iti bhūya eva mā
 bhagavānvijñāpayatviti tathā somyeti hovāca || 6.15.3 ||
 || iti pañcadaśaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 15 - 3]

6 - 16 - 1

पुरुषं सोम्योत
 हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै
 तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं
 कुरुते सोऽनृताभिसंधोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं
 प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥ ६.१६.१ ॥

puruṣaṃ somyota
 hastagrhītamānayanatyapahārṣītssteyamakārṣītparaśumasmai
 tapateti sa yadi tasya kartā bhavati tata evānṛtamātmānaṃ
 kurute so'nṛtābhisandho'nṛtenātmānamantardhāya paraśuṃ
 taptaṃ pratigrhṇāti sa dahyate'tha hanyate || 6.16.1 ||

O Somya, suppose a man is brought with his hands tied, and they say: ‘This man has stolen something. He has committed robbery. Heat up an axe for him.’ If he has committed the offence, then surely he will prove himself to be a liar. Being dishonest and trying to hide under the cover of falsehood, he will be burned when he grasps the hot axe, and then he will be killed. [6 - 16 - 1]

6 - 16 - 2

अथ यदि तस्याकर्ता भवति ततेव सत्यमात्मानं कुरुते
स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं
तप्तं प्रतिगृह्णाति सन दह्यतेऽथ मुच्यते ॥ ६.१६.२ ॥

atha yadi tasyākartā bhavati tateva satyamātmānaṃ kurute
sa satyābhisandhaḥ satyenātmānamantardhāya paraśuṃ
taptaṃ pratigrhṇāti sana dahyate'tha mucyate || 6.16.2 ||

But if he has not committed the offence, then surely he will prove himself to be truthful. Being honest, he will be protected by the cover of truth and will not be burned when he grasps the hot axe. He will then be set free. [6 - 16 - 2]

6 - 16 - 3

स यथा तत्र नादाहयेतैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति तद्धास्य
विजज्ञाविति विजज्ञाविति ॥ ६.१६.३ ॥
॥ इति षोडशः खण्डः ॥
॥ इति षष्ठोऽध्यायः ॥

sa yathā tatra nādāhyeta itadātmyamidaṃ sarvaṃ
tatsatyam sa ātmā tattvamasi śvetaketo iti taddhāsyā
vijajñāviti vijajñāviti || 6.16.3 ||
|| iti ṣoḍaśaḥ khaṇḍaḥ ||
|| iti ṣaṣṭho'dhyāyaḥ ||

‘That man, being honest, is not affected by the hot axe. That [Self] is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ Śvetaketu learnt this well from his father. [6 - 16 - 3]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

CHAPTER 7

26 Sections

51 Verses

7 - 1 - 1

॥ सप्तमोऽध्यायः ॥

अधीहि भगव इति होपससाद सनत्कुमारं
नारदस्तं होवाच यद्वेत्थ तेन मोपसीद
ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच ॥ ७.१.१ ॥

|| saptamo'dhyāyaḥ ||

adhīhi bhagava iti hopasasāda sanatkumāraṁ
nāradastaṁ hovāca yadvettha tena mopasīda
tatasta ūrdhvaṁ vakṣyāmīti sa hovāca || 7.1.1 ||

Nārada went [for spiritual instruction] to Sanatkumāra and said, 'Sir, please teach me.' Sanatkumāra said to him: 'First tell me what you know already. I'll teach you from that point.' Nārada said— [7 - 1 - 1]

7 - 1 - 2

ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं
राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां
ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां
सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ ७.१.२ ॥

ṛgvedaṁ bhagavo'dhyemi yajurvedaṁ sāmavedamātharvaṇaṁ
caturthamitihāsapurāṇaṁ pañcamaṁ vedānāṁ vedaṁ pitryaṁ
rāṣiṁ daivaṁ nidhiṁ vākovākyaṁekāyanaṁ devavidyāṁ
brahmavidyāṁ bhūtavidyāṁ kṣatravidyāṁ nakṣatravidyāṁ
sarpadevajanaṁvidyāmetadbhagavo'dhyemi || 7.1.2 ||

Sir, I have read the Ṛg Veda, the Yajur Veda, the Sāma Veda, and the fourth—the Atharva Veda; then the fifth—history and the Purāṇas; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts. Sir, this is what I know. [7 - 1 - 2]

7 - 1 - 3

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवान्छोकस्य
पारं तारयत्विति तं होवाच यद्वै किंचैतदध्यगीष्ठा
नामैवैतत् ॥ ७.१.३ ॥

so'haṃ bhagavo mantravidevāsmi nātmavicchrutaṃ
hyeva me bhagavaddṛśebhyastarati śokamātmaviditi
so'haṃ bhagavaḥ śocāmi taṃ mā bhagavāñchokasya
pāraṃ tārayatviti taṃ hovāca yadvai kiṃcaitadadhyagīṣṭhā
nāmaivaitat || 7.1.3 ||

‘True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.’ Sanatkumāra then said to Nārada, ‘Everything you have learnt so far is just words’. [7 - 1 - 3]

7 - 1 - 4

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ
इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो
निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या
भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या
नामैवैतन्नामोपास्स्वेति ॥ ७.१.४ ॥

nāma vā ṛgvedo yajurvedaḥ sāmaveda ātharvaṇaścaturtha
itihāsapurāṇaḥ pañcamo vedānāṃ vedaḥ pitryo rāśirdaivo
nidhirvākovākyamekāyanam devavidyā brahmavidyā
bhūtavidyā kṣatravidyā nakṣatravidyā sarpadevajanavidyā
nāmaivaitannāmopāssveti || 7.1.4 ||

Name is the Ṛg Veda, the Yajur Veda, the Sāma Veda, and the fourth—the Atharva Veda; then the fifth—history and the Purāṇas; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts. These are only names. Worship name. [7 - 1 - 4] 263

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य
 यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो
 नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे
 भगवान्ब्रवीत्विति ॥ ७.१.५ ॥
 ॥ इति प्रथमः खण्डः ॥

sa yo nāma brahmetypāste yāvannāmno gataṃ tatrāsyā
 yathākāmacāro bhavati yo nāma brahmetypāste'sti
 bhagavo nāmno bhūya iti nāmno vāva bhūyo'stīti tanme
 bhagavānbravītviti || 7.1.5 ||
 || iti prathamah khaṇḍah ||

‘Anyone who worships name as Brahman can do what he pleases within the limits of the name.’ Nārada asked, ‘Sir, is there anything higher than name?’ ‘Of course there is something higher than name,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’.
 [7 - 1 - 5]

वाग्ववा नाम्नो भूयसी वाग्ववा ऋग्वेदं विज्ञापयति
यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं
पञ्चमं वेदानां वेदं पित्र्यंराशिं दैवं निधिं
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां
भूतविद्यां क्षत्रविद्यां सर्पदेवजनविद्यां दिवं च
पृथिवीं च वायुं चाकाशं चापश्च तेजश्च
देवांश्च मनुष्यांश्च पशूंश्च वयांसि च
तृणवनस्पतींश्चापदान्याकीटपतङ्गपिपीलिकं धर्मं
चाधर्मं च सत्यं चानृतं च साधु चासाधु च
हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभविष्यन्न
धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न
साधु नासाधु न हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं
विज्ञापयति वाचमुपास्स्वेति ॥ ७.२.१ ॥

vāgvāva nāmno bhūyasī vāgvā ṛgvedaṃ vijñāpayati
yajurvedaṃ sāmavedamātharvaṇaṃ caturthamitihāsapurāṇaṃ
pañcamam vedānām vedaṃ pitryamrāṣiṃ daivam nidhiṃ
vākovākyaemekāyanaṃ devavidyāṃ brahmavidyāṃ
bhūtavidyāṃ kṣatravidyāṃ sarpadevajanaṃ vidyāṃ divaṃ ca
pṛthivīm ca vāyuṃ cākāśaṃ cāpaśca tejaśca devāṃśca
manuṣyāṃśca paśūṃśca vayāṃsi ca
tṛṇavanaspātīṃśvāpadānyākīṭapataṅgapipīlakaṃ dharmam
cādharmam ca satyam cānṛtaṃ ca sādhu cāsādhu ca
hṛdayajñaṃ cāhṛdayajñaṃ ca yadvai vāṅnābhaviṣyanna
dharmo nādharmo vyajñāpayiṣyanna satyam nānṛtaṃ
na sādhu nāsādhu na hṛdayajño nāhṛdayajño
vāgevaitatsarvaṃ vijñāpayati vācamupāśsveti || 7.2.1 ||

Speech is certainly superior to name. Speech makes known the Ṛg Veda, the Yajur Veda, the Sāma Veda, and the fourth—the Atharva Veda; then the fifth—history and the Purāṇas; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts; also heaven and earth; air, space, water, and fire; the gods and human beings; cattle and birds; creepers and big trees; animals of prey as well as worms, fleas, and ants; merit and demerit; truth and untruth; good and evil; and the pleasant and the unpleasant. If speech did not exist there would be no awareness of merit and demerit, nor of truth and untruth, good and evil, the pleasant and the unpleasant. Speech alone makes it possible to understand all this. Worship speech.[7 - 2 - 1]

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य
 यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति
 भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे
 भगवान्ब्रवीत्विति ॥ ७.२.२ ॥
 ॥ इति द्वितीयः खण्डः ॥

sa yo vācaṃ brahmetyupāste yāadvāco gataṃ tatrāśya
 yathākāmacāro bhavati yo vācaṃ brahmetyupāste'sti
 bhagavo vāco bhūya iti vāco vāva bhūyo'stīti tanme
 bhagavānbravītviti || 7.2.2 ||
 || iti dvitīyaḥ khaṇḍaḥ ||

‘Anyone who worships speech as Brahman can do what he pleases within the limits of speech.’ Nārada asked, ‘Sir, is there anything higher than speech?’ ‘Of course there is something higher than speech,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 2 - 2]

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा
कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च
मनोऽनुभवति स यदा मनसा मनस्यति
मन्त्रानधीयीयेत्यथाधीते कर्माणि कुर्वीयेत्यथ
कुरुते पुत्रांश्च पशूंचेच्छेयेत्यथेच्छते इमं
च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा
मनो हि लोको मनो हि ब्रह्म मन उपास्स्वेति ॥ ७.३.१ ॥

mano vāva vāco bhūyo yathā vai dve vāmalake dve vā
kole dvau vākṣau muṣṭīranubhavatyevaṃ vācaṃ ca
nāma ca mano'nubhavati sa yadā manasā manasyati
mantrānadhīyīyetyathādhīte karmāṇi kurvīyetyatha
kurute putrāṃśca paśūṃśceccheyetyathecchata imaṃ
ca lokamamuṃ ceccheyetyathecchate mano hyātmā
mano hi loko mano hi brahma mana upāssveti || 7.3.1 ||

The mind is superior to speech. Just as a person can hold in his fist two āmalaka fruits, or two kola fruits [plums], or two akṣa fruits, so also the mind can hold within it both speech and name. If a person thinks, 'I will read the mantras,' he reads them. If he thinks, 'I will do this,' he does it. If he decides, 'I will have children and animals,' he can try to have them. If he decides, 'I will conquer this world and the next,' he can try to do it. [This is the characteristic of the mind. If it says it will do something, it can do it.] The mind is the self. The mind is the world. The mind is Brahman. Worship the mind. [7 - 3 - 1]

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो
गतं तत्रास्य यथाकामचारो भवति यो
मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो
भूय इति मनसो वाव भूयोऽस्तीति तन्मे
भगवान्ब्रवीत्विति ॥ ७.३.२ ॥
॥ इति तृतीयः खण्डः ॥

sa yo mano brahmetypāste yāvanmanaso
gataṃ tatrāśya yathākāmacāro bhavati yo
mano brahmetypāste'sti bhagavo manaso
bhūya iti manaso vāva bhūyo'stīti tanme
bhagavānbravītviti || 7.3.2 ||
|| iti tṛtīyaḥ khaṇḍaḥ ||

‘Anyone who worships the mind as Brahman can do what he pleases within the limits of the mind.’ Nārada asked, ‘Sir, is there anything higher than the mind?’ ‘Of course there is something higher than the mind,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 3 - 2]

संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ
मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि
मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ ७.४.१ ॥

saṃkalpo vāva manaso bhūyānyadā vai saṃkalpayate'tha
manasyatyatha vācamīrayati tāmu nāmīrayati nāmni
mantrā ekaṃ bhavanti mantreṣu karmāṇi || 7.4.1 ||

The will is certainly superior to the mind. When a person wills, he starts thinking. Then he directs the organ of speech, and finally he makes the organ of speech utter the name. All the mantras merge in the names and all the actions merge in the mantras. [7 - 4 - 1]

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि
 संकल्पे प्रतिष्ठितानि समक्लृपतां द्यावापृथिवी
 समकल्पेतां वायुश्चाकाशं च समकल्पन्तापश्च
 तेजश्च तेषां सं क्लृप्त्यै वर्षं संकल्पते वर्षस्य
 संक्लृप्त्या अन्नं संकल्पतेऽन्नस्य सं क्लृप्त्यै प्राणाः
 संकल्पन्ते प्राणानां सं क्लृप्त्यै मन्त्राः संकल्पन्ते
 मन्त्राणां सं क्लृप्त्यै कर्माणि संकल्पन्ते कर्मणां
 संक्लृप्त्यै लोकः संकल्पते लोकस्य सं क्लृप्त्यै सर्वं
 संकल्पते स एष संकल्पः संकल्पमुपास्स्वेति ॥ ७.४.२ ॥

tāni ha vā etāni saṁkalpaikāyanāni saṁkalpātmakāni
 saṁkalpe pratiṣṭhitāni samakṣpatām dyāvāpṛthivī
 samakalpetām vāyuścākāśaṁ ca samakalpantāpaśca
 tejaśca teṣāṁ saṁ kṣptyai varṣaṁ saṁkalpate varṣasya
 saṁkṣptyā annaṁ saṁkalpate 'nnasya saṁ kṣptyai prāṇāḥ
 saṁkalpante prāṇānāṁ saṁ kṣptyai mantrāḥ saṁkalpante
 mantrāṇāṁ saṁ kṣptyai karmāṇi saṁkalpante karmaṇāṁ
 saṁkṣptyai lokaḥ saṁkalpate lokasya saṁ kṣptyai sarvaṁ
 saṁkalpate sa eṣa saṁkalpaḥ saṁkalpamupāssveti || 7.4.2 ||

All these things [mind, speech, name, etc.] merge in saṅkalpa, arise from saṅkalpa, and are supported by saṅkalpa. [That is the will decides the direction of everything you do. It is the soul of everything.] Heaven and earth will, and so do air, space, water, and fire. [That is, it is their will that determines their work.] Through their will the rain wills, and through the will of the rain, food wills. The will of food is the will of life. The will of life is the will of the mantras, and the will of the mantras is the will of all activities. The will of the activities is the will of the worlds, and the will of the worlds determines the will of everything. Such is the will. Worship this will. [7 - 4 - 2]

स यः संकल्पं ब्रह्मेत्युपास्ते संक्लृप्तान्वै
 स लोकान्ध्रुवान्ध्रुवः प्रतिष्ठितान्
 प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति
 यावत्संकल्पस्य गतं तत्रास्य यथाकामचारो
 भवति यः संकल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः
 संकल्पाद्भूय इति संकल्पाद्वाव भूयोऽस्तीति
 तन्मे भगवान्ब्रवीत्विति ॥ ७.४.३ ॥
 ॥ इति चतुर्थः खण्डः ॥

sa yaḥ saṁkalpaṁ brahmetyupāste saṁkṛptānvai
 sa lokāndhruvāndhruvaḥ pratiṣṭhitān
 pratiṣṭhito'vyathamānānavyathamāno'bhisidhyati
 yāvatsaṁkalpasya gataṁ tatrāsyā yathākāmacāro
 bhavati yaḥ saṁkalpaṁ brahmetyupāste'sti bhagavaḥ
 saṁkalpādbhūya iti saṁkalpādvāva bhūyo'stīti tanme
 bhagavānbravītviti || 7.4.3 ||
 || iti caturthaḥ khaṇḍaḥ ||

‘One who worships saṅkalpa as Brahman can attain any world he wills. He becomes true and attains the world of truth. He is firmly established and also attains a world which is firmly established. He is free from pain and attains also a world free from pain. One who worships saṅkalpa as Brahman can do what he pleases within the limits of saṅkalpa.’ Nārada asked, ‘Sir, is there anything higher than saṅkalpa?’ ‘Of course there is something higher than saṅkalpa,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 4 - 3]

चित्तं वाव सं कल्पाद्भूयो यदा वै चेतयतेऽथ
 संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु
 नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु
 कर्माणि ॥ ७.५.१ ॥

cittaṃ vāva saṃ kalpādbhūyo yadā vai cetayate'tha
 saṃkalpayate'tha manasyatyatha vācamīrayati tāmu
 nāmñīrayati nāmni mantrā ekaṃ bhavanti mantreṣu
 karmāṇi || 7.5.1 ||

Intelligence is certainly superior to will-power. A person first comprehends, and then he wills. Next he thinks it over again and again, and then he directs the organ of speech. Finally he makes the organ of speech utter the name. All the mantras then merge in the names, and all the actions merge in the mantras. [7 - 5 - 1]

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि
चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो
भवति नायमस्तीत्येवैनमाहुर्यदयं वेद
यद्वा अयं विद्वान्नेत्थमचित्तः स्यादित्यथ
यद्यल्पविच्चित्तवान्भवति तस्मा एवोत शुश्रूषन्ते
चित्तं ह्येवैषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा
चित्तमुपास्स्वेति ॥ ७.५.२ ॥

tāni ha vā etāni cittaikāyanāni cittātmāni
citte pratiṣṭhitāni tasmādyadyapi bahuvidacitto
bhavati nāyamastītyevainamāhuryadayam veda
yadvā ayam vidvānnetthamacittaḥ syādityatha
yadyalpaviccittavānbhavati tasmā evota śuśrūṣante
cittaṁhyevaiṣāmekāyanam cittamātmā cittaṁ
pratiṣṭhā cittamupāssveti || 7.5.2 ||

All these [will-power, mind, etc.] merge in intelligence, are directed by intelligence, and are supported by intelligence. That is why, a person may be learned but if he is dull, people [ignore him and] say: 'He does not exist, no matter how much he seems to know. If he were really learned, he would not be so foolish.' On the other hand, if a person is not learned but he is intelligent, people will listen to him [with respect]. It is intelligence that governs all these. It is their soul and their support. Therefore, worship intelligence. [7 - 5 - 2]

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान्ध्रुवान्ध्रुवः
 प्रतिष्ठितान्प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति
 यावच्चित्तस्य गतं तत्रास्य यथाकामचारो भवति यश्चित्तं
 ब्रह्मेत्युपास्तेऽस्ति भगवश्चिताद्भूय इति चित्ताद्वाव
 भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ७.५.३ ॥
 ॥ इति पञ्चमः खण्डः ॥

sa yaścittaṃ brahmetyupāste cittānvai sa lokāndhruvāndhruvaḥ
 pratiṣṭhitānpratiṣṭhito'vyathamānānavyathamāno'bhisidhyati
 yāvaccittasya gataṃ tatrāsyā yathākāmacāro bhavati yaścittaṃ
 brahmetyupāste'sti bhagavaścittādbhūya iti cittādvāva
 bhūyo'stīti tanme bhagavānbravītviti || 7.5.3 ||
 || iti pañcamah khaṇḍaḥ ||

‘One who worships intelligence as Brahman attains worlds of intelligence [i.e., things he regards as important]. He becomes true and attains the world of truth. He is firmly established and also attains a world which is firmly established. He is free from pain and also attains a world free from pain. One who worships intelligence as Brahman can do what he pleases within the limits of intelligence.’ Nārada asked, ‘Sir, is there anything higher than intelligence?’ ‘Of course there is something higher than intelligence,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 5 - 3]

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी
 ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो
 ध्यायन्तीव पर्वता देवमनुष्यास्तस्माद्य इह
 मनुष्याणां महतां प्राप्नुवन्ति ध्यानापादांशा
 इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना
 उपवादिनस्तेऽथ ये प्रभवो ध्यानापादांशा इवैव
 ते भवन्ति ध्यानमुपास्स्वेति ॥ ७.६.१ ॥

dhyānaṃ vāva cittādbhūyo dhyāyatīva pṛthivī
 dhyāyatīvāntarikṣaṃ dhyāyatīva dyaurdhyāyantīvāpo
 dhyāyantīva parvatā devamanuṣyāstasmādy iha
 manuṣyāṇāṃ mahattāṃ prāpnuvanti dhyānāpādāṃśā
 ivaiva te bhavantyatha ye'lpāḥ kalahinaḥ piśunā
 upavādinaste'tha ye prabhavo dhyānāpādāṃśā ivaiva
 te bhavanti dhyānamupāssveti || 7.6.1 ||

Meditation is certainly superior to intelligence. The earth seems to be meditating. The space between the earth and heaven seems to be meditating. So also, heaven seems to be meditating. Water seems to be meditating. The mountains seem to be meditating. Gods and human beings also seem to be meditating. [7 - 6 - 1]

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य
गतं तत्रास्य यथाकामचारो भवति यो ध्यानं
ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय इति
ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ७.६.२ ॥
॥ इति षष्ठः खण्डः ॥

sa yo dhyānaṃ brahmetyupāste yāvaddhyānasya
gataṃ tatrāśya yathākāmacāro bhavati yo dhyānaṃ
brahmetyupāste'sti bhagavo dhyānādbhūya iti
dhyānādvāva bhūyo'stīti tanme bhagavānbravītviti || 7.6.2 ||
|| iti ṣaṣṭhaḥ khaṇḍaḥ ||

‘One who worships meditation as Brahman can do what he pleases within the limits of meditation.’ Nārada asked, ‘Sir, is there anything higher than meditation?’ ‘Of course there is something higher than meditation,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 6 - 2]

विज्ञानं वाव ध्यानाद्भूयः विज्ञानेन वा ऋग्वेदं विजानाति
यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं
पञ्चमं वेदानां वेदं पित्र्यंराशिं दैवं निधिं
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां
क्षत्रविद्यां नक्षत्रविद्यांसर्पदेवजनविद्यां दिवं च
पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवांश्च
मनुष्यांश्च पशूँश्च वयांसि च
तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलिकं धर्मं
चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं
चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं च
विज्ञानेनैव विजानाति विज्ञानमुपास्स्वेति ॥ ७.७.१ ॥

vijñānaṃ vāva dhyānādbhūyaḥ vijñānena vā ṛgvedaṃ vijānāti
yajurvedaṃ sāmavedamātharvaṇaṃ caturthamitihāsapurāṇaṃ
pañcamam vedānāṃ vedaṃ pitryamrāśiṃ daivaṃ nidhiṃ
vākovākyaamekāyanam devavidyāṃ brahmayidyāṃ bhūtavidyāṃ
kṣatravidyāṃ nakṣatravidyāṃsarpadevajanaividyaṃ divam ca
pṛthiviṃ ca vāyum cākāśam cāpaśca tejaśca devāṃśca
manuṣyāṃśca paśūṃśca vayāṃsi ca
tṛṇavanaspatīñchvāpadānyākīṭapataṅgapipīlakam dharmam
cādharmam ca satyam cānṛtam ca sādhu cāsādhu ca hṛdayajñam
cāhṛdayajñam cānnam ca rasam cemaṃ ca lokamamum ca
vijñānenaiva vijānāti vijñānamupāssveti || 7.7.1 ||

Vijñāna [the practical application of knowledge] is certainly superior to meditation. Through vijñāna one knows the Ṛg Veda, the Yajur Veda, the Sāma Veda, and the fourth—the Atharva Veda; then the fifth—history and the Purāṇas; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts; also heaven and earth; air, space, water, and fire; the gods and human beings; cattle and birds; creepers and big trees; animals of prey as well as worms, fleas, and ants; merit and demerit; truth and untruth; good and evil; the pleasant and the unpleasant; food and water; and this world and the other world. One knows all this through vijñāna. Worship vijñāna.[7 - 7 - 1]

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स
लोकाञ्ज्ञानवतोऽभिसिध्यति यावद्विज्ञानस्य गतं
तत्रास्य यथाकामचारो भवति यो विज्ञानं
ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति
विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ७.७.२ ॥
॥ इति सप्तमः खण्डः ॥

sa yo vijñānaṃ brahmetryupāste vijñānavato vai sa
lokāñjñānavato'bhisidhyati yāvadvijñānasya gataṃ
tatrāsyā yathākāmacāro bhavati yo vijñānaṃ
brahmetryupāste'sti bhagavo vijñānādbhūya iti
vijñānādvāva bhūyo'stīti tanme bhagavānbravītviti || 7.7.2 ||
|| iti saptamaḥ khaṇḍaḥ ||

‘One who worships vijñāna as Brahman attains the vijñānamaya and jñānamaya worlds. One who worships vijñāna as Brahman can do what he pleases within the limits of vijñāna.’ Nārada asked, ‘Sir, is there anything higher than vijñāna?’ ‘Of course there is something higher than vijñāna,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 7 - 2]

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको
 बलवानाकम्पयते स यदा बली भवत्यथोत्थाता
 भवत्युत्तिष्ठन्परिचरिता भवति परिचरन्नपसत्ता
 भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता
 भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति
 बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन
 द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन
 पशवश्च वयांसि च तृणवनस्पतयः
 श्वापदान्याकीटपतङ्गपिपीलिकं बलेन
 लोकस्तिष्ठति बलमुपास्स्वेति ॥ ७.८.१ ॥

balaṃ vāva vijñānādbhūyo'pi ha śataṃ vijñānavatāmeko
 balavānākampayate sa yadā balī bhavatyathotthātā
 bhavatyuttiṣṭhanparicaritā bhavati paricarannupasattā
 bhavatyupāsīdandraṣṭā bhavati śrotā bhavati mantā
 bhavati boddhā bhavati kartā bhavati vijñātā bhavati
 balena vai pṛthivī tiṣṭhati balenāntarikṣaṃ balena
 dyaurbalena parvatā balena devamanuṣyā balena
 paśavaśca vayāṃsi ca tṛṇavanaspatayaḥ
 śvāpadānyākīṭapataṅgapipīlakaṃ balena
 lokastiṣṭhati balamupāssveti || 7.8.1 ||

Strength is certainly superior to understanding. One strong person can make even a hundred people of understanding shake with fear. If a person is strong, he will be enthusiastic and up and about. He will then start serving his teacher, and while serving his teacher he will be close to him. While sitting close to the teacher, he will watch him and listen to what he says. Then he will think it over and try to understand. He will then act on it, and finally he will grasp the inner meaning. Strength supports the earth. It also supports the interspace, heaven, the mountains, gods and human beings, cattle, birds, creepers, and trees. It supports animals of prey as well as worms, fleas, and ants. It supports the whole world. Worship strength.

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य
 यथाकामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति
 भगवो बलाद्भूय इति बलाद्वाव भूयोऽस्तीति
 तन्मे भगवान्ब्रवीत्विति ॥ ७.८.२ ॥
 ॥ इति अष्टमः खण्डः ॥

sa yo balaṃ brahmetypāste yāvadbalasya gataṃ tatrāśya
 yathākāmacāro bhavati yo balaṃ brahmetypāste'sti
 bhagavo balādbhūya iti balādvāva bhūyo'stīti tanme
 bhagavānbravītviti || 7.8.2 ||
 || iti aṣṭamaḥ khaṇḍaḥ ||

‘One who worships strength as Brahman can do what he pleases within the limits of strength.’
 Nārada asked, ‘Sir, is there anything higher than strength?’ ‘Of course there is something
 higher than strength,’. [7 - 8 - 2]

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि
 दश रात्रीर्नाशनीयाद्यद्यु ह
 जीवेदथवाद्रष्टाश्रोतामन्ताबोद्धाकर्ताविज्ञाता
 भवत्यथान्नस्यायै द्रष्टा भवति श्रोता भवति
 मन्ता भवति बोद्धा भवति कर्ता भवति
 विज्ञाता भवत्यन्नमुपास्स्वेति ॥ ७.९.१ ॥

annam vāva balādbhūyastasmādyadyapi
 daśa rātrīrnāśnīyādyadyu ha
 jīvedathavādraṣṭāśrotāmantāboddhākartāvijñātā
 bhavatyathānnasyāyai draṣṭā bhavati śrotā bhavati
 mantā bhavati boddhā bhavati kartā bhavati vijñātā
 bhavatyannamupāssveti || 7.9.1 ||

Food is certainly superior to strength. This is why if a person fasts for ten days and nights, he may survive but he will not be able to see, hear, think, understand, work, or fully grasp the meaning of what he is taught. But if he eats food, he can then see, hear, think, understand, work, and fully grasp the meaning of the teachings. Therefore worship food. [7 - 9 - 1]

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो
 वै स लोकान्पानवतोऽभिसिध्यति यावदन्नस्य
 गतं तत्रास्य यथाकामचारो भवति योऽन्नं
 ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय
 इत्यन्नाद्वाव भूयोऽस्तीति तन्मे
 भगवान्ब्रवीत्विति ॥ ७.९.२ ॥
 ॥ इति नवमः खण्डः ॥

sa yo'nnam brahmetypāste'nnavato
 vai sa lokānpānavato'bhisidhyati yāvadannasya
 gataṁ tatrāsyā yathākāmacāro bhavati yo'nnam
 brahmetypāste'sti bhagavo'nnādbhūya
 ityannādvāva bhūyo'stīti tanme
 bhagavānbravītviti || 7.9.2 ||
 || iti navamaḥ khaṇḍaḥ ||

‘One who worships food as Brahman attains worlds full of food and drink. One who worships food as Brahman can do what he pleases within the limits of food.’ Nārada asked, ‘Sir, is there anything higher than food?’ ‘Of course there is something higher than food,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 9 - 2]

आपो वावान्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति
 व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ
 यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं
 बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं
 यद्द्यूरीयत्पर्वता यद्देवमनुष्यायत्पशवश्च वयांसि च
 तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकमाप
 एवेमा मूर्ता अप उपास्स्वेति ॥ ७.१०.१ ॥

āpo vāvānnādbhūyastasmādyadā suvṛṣṭirna bhavati
 vyādhiyante prāṇā annaṃ kaṇīyo bhaviṣyatītyatha
 yadā suvṛṣṭirbhavatyānandinaḥ prāṇā bhavantyannaṃ
 bahu bhaviṣyatītyāpa evemā mūrtā yeyam pṛthivī
 yadantarikṣaṃ yaddyauryatparvatā
 yaddevamanuṣyāyatpaśavaśca vayāṃsi ca
 tṛṇavanaspatayaḥ śvāpadānyākīṭapataṅgapipīlakamāpa
 evemā mūrtā apa upāssveti || 7.10.1 ||

Water is certainly superior to food. That is why if there is no rain, people worry and think, 'There will not be enough food.' But if there is a good rainfall, they are happy, thinking, 'There will be plenty of food.' All these are water in different forms: the earth, the interspace, heaven, the mountains, gods and human beings, cattle and birds, creepers and trees, animals of prey, worms, insects, and ants. All these are water in different forms. Therefore worship water.
 [7 - 10 - 1]

स योऽपो ब्रह्मेत्युपास्त आप्नोति
 सर्वान्कामांस्तृप्तिमान्भवति यावदपां
 गतं तत्रास्य यथाकामचारो भवति योऽपो
 ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय
 इत्यद्भ्यो वाव भूयोऽस्तीति तन्मे
 भगवान्ब्रवीत्विति ॥ ७.१०.२ ॥
 ॥ इति दशमः खण्डः ॥

sa yo'po brahmetyupāsta āpnoti
 sarvānkāmāṃstr̥ptimānbhavati yāvadapāṃ
 gataṃ tatrāśya yathākāmacāro bhavati yo'po
 brahmetyupāste'sti bhagavo'dbhyo bhūya
 ityadbhyo vāva bhūyo'stīti tanme
 bhagavānbravītviti || 7.10.2 ||
 || iti daśamaḥ khaṇḍaḥ ||

‘One who worships water as Brahman gets all he desires and is happy. One who worships water as Brahman can do what he pleases within the limits of water.’ Nārada asked, ‘Sir, is there anything higher than water?’ ‘Of course there is something higher than water,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 10 - 2]

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति
 तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं
 दर्शयित्वाथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च
 विद्युद्भिराह्लादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति
 वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः
 सृजते तेज उपास्स्वेति ॥ ७.११.१ ॥

tejo vāvādbhyo bhūyastadvā etadvāyumāgrhyākāśamabhitapati
 tadāhurniśocati nitapati varṣiṣyati vā iti teja eva tatpūrvam
 darśayitvāthāpaḥ sṛjate tade tadūrdhvābhiśca tiraścībhiśca
 vidyudbhirāhrādāścaranti tasmādāhurvidyotate stanayati
 varṣiṣyati vā iti teja eva tatpūrvam darśayitvāthāpaḥ sṛjate
 teja upāssveti || 7.11.1 ||

Fire [or, heat] is certainly better than water. That fire, taking air as its support, heats the sky. Then people say: 'It is very hot. The body is burning. It will rain soon.' Fire first produces these signs, and then creates the rain. This is why there is lightning going straight up or going sideways in a zigzag manner, and along with it thunder. This is why people say: 'There is lightning and thunder. It will rain soon'. [7 - 11 - 1]

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो
 लोकान्भास्वतोऽपहततमस्कानभिसिध्यति यावत्तेजसो
 गतं तत्रास्य यथाकामचारो भवति यस्तेजो
 ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय इति तेजसो
 वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ७.११.२ ॥
 ॥ इति एकादशः खण्डः ॥

sa yastejo brahmetyupāste tejasvī vai sa tejasvato
 lokānbhāsvato'pahatatamaskānabhisidhyati yāvattejaso
 gataṃ tatrāsyā yathākāmacāro bhavati yastejo
 brahmetyupāste'sti bhagavastejaso bhūya iti tejaso
 vāva bhūyo'stīti tanme bhagavānbravītviti || 7.11.2 ||
 || iti ekādaśaḥ khaṇḍaḥ ||

‘One who worships fire as Brahman becomes bright himself, and he attains worlds that are bright, shining, and without a hint of darkness. One who worships fire as Brahman can do what he pleases within the range of fire.’ Nārada asked, ‘Sir, is there anything higher than tejas?’ ‘Of course there is something higher than tejas,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 11 - 2]

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ
 विद्युन्नक्षत्राण्यग्निराकाशेनाहवयत्याकाशेन शृणोत्याकाशेन
 प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत
 आकाशमभिजायत आकाशमुपास्स्वेति ॥ ७.१२.१ ॥

ākāśo vāva tejaso bhūyānākāśe vai sūryācandramasāvubhau
 vidyunnakṣatrāṇyagnirākāśenāhvayatyākāśena śṛṇotyākāśena
 pratiśṛṇotyākāśe ramata ākāśe na ramata ākāśe jāyata
 ākāśamabhiajāyata ākāśamupāssveti || 7.12.1 ||

Ākāśa [space] is certainly superior to fire. The sun and the moon are both within ākāśa, and so are lightning, the stars, and fire. Through ākāśa one person is able to speak to another. Through ākāśa one is able to hear. And through ākāśa one is able to hear what others are saying. In ākāśa one enjoys, and in ākāśa one suffers. A person is born in ākāśa, and plants and trees grow pointing to ākāśa. Worship ākāśa. [7 - 12 - 1]

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स
 लोकान्प्रकाशवतोऽसंबाधानुरुगायवतोऽभिसिध्यति
 यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति
 य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्भूय
 इति आकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ७.१२.२ ॥
 ॥ इति द्वादशः खण्डः ॥

sa ya ākāśaṃ brahmetryupāsta ākāśavato vai sa
 lokānprakāśavato'saṃbādhānurugāyavato'bhisidhyati
 yāvadākāśasya gataṃ tatrāsyā yathākāmacāro bhavati
 ya ākāśaṃ brahmetryupāste'sti bhagava ākāśādbhūya
 iti ākāśādvāva bhūyo'stīti tanme bhagavānbravītviti || 7.12.2 ||
 || iti dvādaśaḥ khaṇḍaḥ ||

‘One who worships ākāśa [space] as Brahman attains worlds that are spacious, shining, free from all drawbacks, and extensive. One who worships ākāśa as Brahman can do what he pleases within the range of ākāśa.’ Nārada asked, ‘Sir, is there anything higher than ākāśa?’ ‘Of course there is something higher than ākāśa,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 12 - 2]

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्न
 स्मरन्तो नैव ते कंचन शृणुयुर्न मन्वीरन्न
 विजानीरन्यदा वाव ते स्मरेयुरथ शृणुयुरथ
 मन्वीरन्नथ विजानीरन्स्मरेण वै पुत्रान्विजानाति
 स्मरेण पशून्स्मरमुपास्स्वेति ॥ ७.१३.१ ॥

smaro vāvākāśādbhūyastasmādyadyapi bahava āsīranna
 smaranto naiva te kaṃcana śṛṇuyurna manvīranna
 vijānīranyadā vāva te smareyuratha śṛṇuyuratha
 manvīrannatha vijānīransmareṇa vai putrānvijānāti
 smareṇa paśūnsmaramupāssveti || 7.13.1 ||

Memory is certainly superior to ākāśa [space]. This is why, if many people get together but their memory fails, then they cannot hear or think or know anything. But if they remember, they can then hear, think, and know. Through memory one knows one's children and animals. Therefore, worship memory. [7 - 13 - 1]

स यः स्मरं ब्रह्मेत्युपास्ते यावत्स्मरस्य
 गतं तत्रास्य यथाकामचारो भवति यः
 स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः
 स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति
 तन्मे भगवान्ब्रवीत्विति ॥ ७.१३.२ ॥
 ॥ इति त्रयोदशः खण्डः ॥

sa yaḥ smaraṁ brahmetyupāste yāvatsmarasya
 gataṁ tatrāsyā yathākāmacāro bhavati yaḥ
 smaraṁ brahmetyupāste'sti bhagavaḥ
 smarādbhūya iti smarādvāva bhūyo'stīti
 tanme bhagavānbravītviti || 7.13.2 ||
 || iti trayodaśaḥ khaṇḍaḥ ||

‘One who worships memory as Brahman has free movement as far as memory goes.’ Nārada asked, ‘Sir, is there anything higher than memory?’ ‘Of course there is something higher than memory,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 13 - 2]

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते
 कर्माणि कुरुते पुत्रांश्च पशूंश्चेच्छत इमं च
 लोकममुं चेच्छत आशामुपास्स्वेति ॥ ७.१४.१ ॥

āśā vāva smarādbhūyasyāśēddho vai smaro mantrānadhīte
 karmāṇi kurute putrāṁśca paśūṁścecchata imaṁ ca
 lokamamuṁ cecchata āśāmupāssveti || 7.14.1 ||

Hope is certainly better than memory. Hope inspires a person's memory, and one uses one's memory to learn the mantras and perform rituals. One then wishes for children and animals, and one also wishes to attain this world and the next. Therefore, worship hope. [7 - 14 - 1]

स य आशां ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः
 समृध्यन्त्यमोघा हास्याशिषो भवन्ति यावदाशाया
 गतं तत्रास्य यथाकामचारो भवति य आशां
 ब्रह्मेत्युपास्तेऽस्ति भगव आशाया भूय इत्याशाया
 वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ७.१४.२ ॥
 ॥ इति चतुर्दशः खण्डः ॥

sa ya āśāṃ brahmetyupāsta āśayāsy sarve kāmāḥ
 samṛdhyantyamoghā hāsyāśiṣo bhavanti yāvadāśāyā
 gataṃ tatrāsy yathākāmacāro bhavati ya āśāṃ
 brahmetyupāste'sti bhagava āśāyā bhūya ityāśāyā
 vāva bhūyo'stīti tanme bhagavānbravītviti || 7.14.2 ||
 || iti caturdaśaḥ khaṇḍaḥ ||

‘One who worships hope as Brahman has all his desires fulfilled. He gets whatever he wants without fail. One who worships hope as Brahman has free movement as far as hope goes.’ Nārada asked, ‘Sir, is there anything higher than hope?’ ‘Of course there is something higher than hope,’ replied Sanatkumāra. Nārada then said, ‘Sir, please explain that to me’. [7 - 14 - 2]

प्राणो वा आशाया भूयान्यथा वा अरा नाभौ समर्पिता
 एवमस्मिन्प्राणे सर्वसमर्पितं प्राणः प्राणेन
 याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह
 पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण
 आचार्यः प्राणो ब्राह्मणः ॥ ७.१५.१ ॥

prāṇo vā āśāyā bhūyānyathā vā arā nābhau samarpitā
 evamasminprāṇe sarvaṃsamarpitam prāṇaḥ prāṇena
 yāti prāṇaḥ prāṇam dadāti prāṇāya dadāti prāṇo ha
 pitā prāṇo mātā prāṇo bhrātā prāṇaḥ svasā prāṇa
 ācāryaḥ prāṇo brāhmaṇaḥ || 7.15.1 ||

Prāṇa [the vital force] is certainly superior to hope. Just as spokes on a wheel are attached to the hub, similarly everything rests on prāṇa. Prāṇa works through its own power [i.e., prāṇa is the means as well as the end]. Prāṇa gives prāṇa to prāṇa, and prāṇa directs prāṇa to prāṇa. Prāṇa is the father, prāṇa is the mother, prāṇa is the brother, prāṇa is the sister, prāṇa is the teacher, and prāṇa is the brāhmin. [7 - 15 - 1]

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं
 वाचार्यं वा ब्राह्मणं वा किञ्चिद्भृशमिव प्रत्याह
 धिक्त्वास्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै
 त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा
 वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ ७.१५.२ ॥

sa yadi pitaraṃ vā mātaraṃ vā bhrātaraṃ vā svasāraṃ
 vācāryaṃ vā brāhmaṇaṃ vā kiṃcidbhr̥śamiva pratyāha
 dhiktvāstvityevainamāhuḥ pitṛhā vai tvamasi mātṛhā vai
 tvamasi bhrātṛhā vai tvamasi svasṛhā vai tvamasyācāryahā
 vai tvamasi brāhmaṇahā vai tvamasīti || 7.15.2 ||

If a person speaks rudely to his father, mother, brother, sister, teacher, or to a brāhmin, people say to him: 'Shame on you! You have murdered your father. You have murdered your mother. You have murdered your brother. You have murdered your sister. You have murdered your teacher. You have murdered a brāhmin'. [7 - 15 - 2]

अथ यद्यप्येनानुत्क्रान्तप्राणाञ्छूलेन समासं
 व्यतिषंदहेन्नैवैनं ब्रूयुः पितृहासीति न
 मातृहासीति न भ्रातृहासीति न स्वसृहासीति
 नाचार्यहासीति न ब्राह्मणहासीति ॥ ७.१५.३ ॥

atha yadyapyenānutkrāntaprāṇāñchūlena samāsaṃ
 vyatiṣaṃdahennaivainaṃ brūyuh pitrhāsīti na
 mātṛhāsīti na bhrātrhāsīti na svasṛhāsīti nācāryahāsīti
 na brāhmaṇahāsīti || 7.15.3 ||

But when they have died, if a person piles their bodies on a funeral pyre and bums them, piercing them with a spear [so that the body burns more quickly], no one will say to him, ‘You have killed your father,’ or ‘You have killed your mother,’ or ‘You have killed your brother,’ or ‘You have killed your sister,’ or ‘You have killed your teacher,’ or ‘You have killed a brāhmin’. [7 - 15 - 3]

7 - 15 - 4

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष
 एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी
 भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति
 ब्रूयान्नापह्नुवीत ॥ ७.१५.४ ॥
 ॥ इति पञ्चदशः खण्डः ॥

prāṇo hyevaitāni sarvāṇi bhavati sa vā eṣa
 evaṃ paśyannevaṃ manvāna evaṃ vijānannativādī
 bhavati taṃ cedbrūyurativādyasītyativādyasmīti
 brūyānnāpahnuvīta || 7.15.4 ||
 || iti pañcadaśaḥ khaṇḍaḥ ||

It is prāṇa that is all this. He who sees thus, thinks thus, and knows thus becomes a superior speaker. If anyone says to him, 'You are a superior speaker,' he may say, 'Yes, I am a superior speaker.' He need not deny it. [7 - 15 - 4]

7 - 16 - 1

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः
 सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं
 भगवो विजिज्ञास इति ॥ ७.१६.१ ॥
 ॥ इति षोडशः खण्डः ॥

eṣa tu vā ativadati yaḥ satyenātivadati so'haṃ bhagavaḥ
 satyenātivadānīti satyaṃ tveva vijijñāsītavyamiti satyaṃ
 bhagavo vijijñāsa iti || 7.16.1 ||
 || iti ṣoḍaśaḥ khaṇḍaḥ ||

'But a person must first know the Truth. Then he is truly an ativādī.' Nārada said, 'Sir, I want to be an ativādī by knowing the Truth.' Sanatkumāra replied, 'But one must earnestly desire to know the Truth.' 'Sir, I earnestly desire to know the Truth,' Nārada said. [7 - 16 - 1]

7 - 17 - 1

यदा वै विजानात्यथ सत्यं वदति नाविजानन्सत्यं
वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव
विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ ७.१७.१ ॥
॥ इति सप्तदशः खण्डः ॥

yadā vai vijānātyatha satyaṃ vadati nāvijānansatyaṃ
vadati vijānanneva satyaṃ vadati vijñānaṃ tveva
vijijñāsītavyamiti vijñānaṃ bhagavo vijijñāsa iti || 7.17.1 ||
|| iti saptadaśaḥ khaṇḍaḥ ||

Sanatkumāra said: ‘When a person knows for certain, then he can truly speak of the Truth. But without knowing well, he cannot speak of the Truth. One who knows for certain speaks of Truth. But one must seek knowledge in depth.’ Nārada said, ‘Sir, I seek knowledge in depth’. [7 - 17 - 1]

7 - 18 - 1

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति
मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति
मतिं भगवो विजिज्ञास इति ॥ ७.१८.१ ॥
॥ इति अष्टादशः खण्डः ॥

yadā vai manute'tha vijānāti nāmatvā vijānāti
matvaiva vijānāti matistveva vijijñāsītavyeti
matim bhagavo vijijñāsa iti || 7.18.1 ||
|| iti aṣṭādaśaḥ khaṇḍaḥ ||

Sanatkumāra said: ‘When a person learns to think well, then he can know deeply. Without thinking well, one cannot know deeply. One knows for certain when one thinks deeply. But one must want to know how to think well.’ Nārada replied, ‘Sir, I want to know how to think well’. [7 - 18 - 1]

यदा वै श्रद्धात्थमनुते नाश्रद्धादधन्मनुते
 श्रद्धादेव मनुते श्रद्धा त्वेव विजिज्ञासितव्येति
 श्रद्धां भगवो विजिज्ञास इति ॥ ७.१९.१ ॥
 ॥ इति एकोनविंशतितमः खण्डः ॥

yadā vai śraddadhātyatha manute nāśraddadhanmanute
 śraddadhadeva manute śraddhā tveva vijijñāsītavyeti
 śraddhām bhagavo vijijñāsa iti || 7.19.1 ||
 || iti ekonaviṃśatitamah khaṇḍaḥ ||

Sanatkumāra said: 'When a person has respect [for what he hears], then he gives due thought to it. Without this respect he attaches no importance to what he hears. One thinks deeply over something that one respects. But one must try to attain this respect.' Nārada replied, 'Sir, I want to have this respect'. [7 - 19 - 1]

यदा वै निस्तिष्ठत्यथ श्रद्धाति नानिस्तिष्ठच्छ्रद्धाति
 निस्तिष्ठन्नेव श्रद्धाति निष्ठा त्वेव विजिज्ञासितव्येति
 निष्ठां भगवो विजिज्ञास इति ॥ ७.२०.१ ॥
 ॥ इति विंशतितमः खण्डः ॥

yadā vai nistīṣṭhatyatha śraddadhāti nānistīṣṭhañchraddadhāti
 nistīṣṭhanneva śraddadhāti niṣṭhā tveva vijijñāsītavyeti niṣṭhām
 bhagavo vijijñāsa iti || 7.20.1 ||
 || iti viṃśatitamah khaṇḍaḥ ||

Sanatkumāra: 'When a person is steady and devoted to his teacher, then he has respect. Without being steady, one cannot have respect. One has steadiness when one has genuine respect and devotion. But one must seek this steadiness with great earnestness.' Nārada replied, 'I seek this steadiness'. [7 - 20 - 1]

7 - 21 - 1

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति
कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति
कृतिं भगवो विजिज्ञास इति ॥ ७.२१.१ ॥
॥ इति एकविंशः खण्डः ॥

yadā vai karotyatha nistiṣṭhati nākṛtvā nistiṣṭhati
kṛtvāiva nistiṣṭhati kṛtistveva vijijñāsītavyeti kṛtiṃ
bhagavo vijijñāsa iti || 7.21.1 ||
|| iti ekaviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'When a person keeps doing his duty, he becomes steady. If one does not do one's duty, one cannot have steadiness. One attains steadiness by doing one's duty. But one should try to know what duty means.' Nārada replied, 'Sir, I want to know about duty'. [7 - 21 - 1]

7 - 22 - 1

यदा वै सुखं लभतेऽथ करोति नासुखं
लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं
त्वेव विजिज्ञासितव्यमिति सुखं भगवो विजिज्ञास
इति ॥ ७.२२.१ ॥
॥ इति द्वाविंशः खण्डः ॥

yadā vai sukhaṃ labhate'tha karoti nāsukhaṃ
labdhvā karoti sukhameva labdhvā karoti sukhaṃ
tveva vijijñāsītavyamiti sukhaṃ bhagavo vijijñāsa
iti || 7.22.1 ||
|| iti dvāviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'A person works when he gets happiness. He does not care to work if he does not get happiness. By getting happiness one does one's duty. But one must try to understand the true nature of this happiness.' Nārada replied, 'Sir, I want to know well the true nature of happiness'. [7 - 22 - 1]

7 - 23 - 1

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
sukhaṃ bhūmā tveva vijijñāsitaṃ iti bhūmānaṃ
bhagavo vijijñāsa iti || 7.23.1 ||
|| iti trayaviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

7 - 24 - 1

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
bhūmātha yatrānyatpaśyatyanycacchṛṇotyanyadvijānāti
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: 'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir, what does bhūmā rest on?' Sanatkumāra replied, 'It rests on its own power—or not even on that power [i.e., it depends on nothing else]'. [7 - 24 - 1]

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्य
 क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति
 होवाचान्योह्यन्यस्मिन्प्रतिष्ठित इति ॥ ७.२४.२ ॥
 ॥ इति चतुर्विंशः खण्डः ॥

goaśvamiha mahimetyācakṣate hastihiraṇyaṃ dāsabhāryaṃ
 kṣetrāṇyāyatanānīti nāhamevaṃ bravāmi bravīmīti
 hovācānyohyanyasminpratiṣṭhita iti || 7.24.2 ||
 || iti caturviṃśaḥ khaṇḍaḥ ||

In this world it is said that cattle, horses, elephants, gold, servants, wives, farmlands, and houses are a person's glory. I do not mean this type of glory, for these things are not independent of each other. This is what I am talking about— [7 - 24 - 2]

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स
 पुरस्तात्स दक्षिणतः स उत्तरतः
 स एवेदं सर्वमित्यथातोऽहंकारादेश
 एवाहमेवाधस्तादहमुपरिष्ठादहं
 पश्चादहं पुरस्तादहं
 दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa
 purastātsa dakṣiṇataḥ sa uttarataḥ
 sa evedaṃ sarvamityathāto'haṃkāraśeśa
 evāhamevādhastādahamupariṣṭādaham
 paścādaham purastādaham
 dakṣiṇato'hamuttarato'hamevedaṃ
 sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा
 पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत
 आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं
 मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
 आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु
 कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते
 क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो
 भवति ॥ ७.२५.२ ॥

॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmavādhastādātmopariṣṭādātmā
 paścādātmā purastādātmā dakṣiṇata ātmottarata
 ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ
 manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna
 ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu
 kāmācāro bhavati atha ye'nyathāto viduranyarājānaste
 kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmācāro
 bhavati || 7.25.2 ||

|| iti pañcaviṃśaḥ khaṇḍaḥ ||

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 - 25 - 2]

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं
 विजानत आत्मतः प्राण आत्मत आशात्मतः स्मर
 आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत
 आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो
 विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः
 संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो
 मन्त्रा आत्मतः कर्माण्यात्मत एवेदंसर्वमिति ॥ ७.२६.१ ॥

tasya ha vā etasyaivaṃ paśyata evaṃ manvānasyaivaṃ
 vijānata ātmataḥ prāṇa ātmata āśātmataḥ smara
 ātmata ākāśa ātmatasteja ātmata āpa ātmata
 āvirbhāvatirobhāvāvātmato'nnamātmato balamātmato
 vijñānamātmato dhyānamātmataścittamātmataḥ
 saṃkalpa ātmato mana ātmato vāgātmato nāmātmato
 mantrā ātmataḥ karmāṇyātmata evedaṃsarvamiti || 7.26.1 ||

For a person like this who sees in this way, thinks in this way, and has this knowledge, everything comes from the Self: Life, hope, memory, space, fire, water, birth and death, food, strength, knowledge in depth, meditation, the heart, resolution, the mind, speech, name, mantras, and all work—all this comes from the Self. [7 - 26 - 1]

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत
दुःखतां सर्वं ह पश्यः पश्यति सर्वमाप्नोति
सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा
सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः
शतं च दश चैकश्च सहस्राणि च विंशतिराहारशुद्धौ
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां
विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्परं दर्शयति
भगवान्सनत्कुमारस्तं स्कन्द इत्याचक्षते तं स्कन्द
इत्याचक्षते ॥ ७.२६.२ ॥

tadeṣa śloko na paśyo mṛtyuṃ paśyati na rogaṃ nota
duḥkhatāṃ sarvaṃ ha paśyaḥ paśyati sarvamāpnoti
sarvaśa iti sa ekadhā bhavati tridhā bhavati pañcadhā
saptadhā navadhā caiva punaścaikādaśaḥ smṛtaḥ
śataṃ ca daśa caikaśca sahasrāṇi ca viṃśatirāhāraśuddhau
sattvaśuddhau dhruvā smṛtiḥ smṛtilambhe sarvagrānthīnāṃ
vipramokṣastasmai mṛditakaṣāyāya tamasaspāraṃ darśayati
bhagavānsanatkumārastaṃ skanda ityācakṣate taṃ skanda
ityācakṣate || 7.26.2 ||

Here is a verse on the subject: ‘He who has realized the Self does not see death. For him there is no disease or sorrow. Such a seer sees everything [as it is] and also attains everything in whatever way [he wants].’ He is one [i.e., before creation; but after creation], he is in three forms, five forms, seven forms, and nine forms. Then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one’s mind becomes pure. If the mind is pure, one’s memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumāra freed Nārada from all his shortcomings and led him beyond darkness [i.e., ignorance]. The wise say that Sanatkumāra is a man of perfect knowledge. [7 - 26 - 2]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring scroll-like ends.

CHAPTER 8

15 Sections

62 Verses

॥ अष्टमोऽध्यायः ॥

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं
तद्वाव विजिज्ञासितव्यमिति ॥ ८.१.१ ॥

|| aṣṭamo'dhyāyaḥ ||

atha yadidamasminbrahmapure daharaṃ puṇḍarīkaṃ veśma
daharo'sminnantarākāśastasminyadantastadanveṣṭavyaṃ
tadvāva vijijñāsitavyamiti || 8.1.1 ||

Om. This body is the city of Brahman. Within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space. One must search within this space and earnestly desire to know what is there. [8 - 1 - 1]

तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे
दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः
किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव
विजिज्ञासितव्यमिति स ब्रूयात् ॥ ८.१.२ ॥

taṃ cedbrūyuryadidamasminbrahmapure
daharaṃ puṇḍarīkaṃ veśma daharo'sminnantarākāśaḥ
kiṃ tadatra vidyate yadanveṣṭavyaṃ yadvāva
vijijñāsitavyamiti sa brūyāt || 8.1.2 ||

If the disciples ask, 'This body is the city of Brahman; within it is an abode in the shape of a lotus [i.e., the heart], and within that there is a small space; what is it that one must search for within this space, and what should one earnestly desire to know?'—the teacher should reply: [8 - 1 - 2]

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय अकाश
 उभे अस्मिन्द्यावापृथिवी अन्तरेव समाहिते
 उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ
 विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति
 सर्वं तदस्मिन्समाहितमिति ॥ ८.१.३ ॥

yāvānvā ayamākāśastāvāneṣo'ntarhṛdaya akāśa
 ubhe asmindyāvāpṛthivī antareva samāhite
 ubhāvagnīśca vāyuśca sūryācandramasāvubhau
 vidyunnakṣatrāṇi yaccāsyehāsti yacca nāsti sarvaṃ
 tadasminsamāhitamiti || 8.1.3 ||

[The teacher replies:] ‘The space in the heart is as big as the space outside. Heaven and earth are both within it, so also fire and air, the sun and the moon, lightning and the stars. Everything exists within that space in the embodied self—whatever it has or does not have’.
 [8 - 1 - 3]

तं चेद्ब्रूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं
 समाहितं सर्वाणि च भूतानि सर्वे च कामा यदैतज्जरा
 वाप्नोति प्रध्वंसते वा किं ततोऽतिशिष्यत इति ॥ ८.१.४ ॥

taṃ cedbrūyurasmimścedidaṃ brahmapure sarvaṃ
 samāhitaṃ sarvāṇi ca bhūtāni sarve ca kāmā yadaitajjarā
 vāpnoti pradhvaṃsate vā kiṃ tato'tiśiṣyata iti || 8.1.4 ||

If the disciples ask the teacher, ‘If in this body [brahmapura] are all this, all things, and all desires, is there anything left behind when the body gets old or perishes?’ — [8 - 1 - 4]

स ब्रूयात्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत
 एतत्सत्यं ब्रह्मपुरमस्मिकामाः समाहिताः एष
 आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः
 सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति
 यथानुशासनम् यं यमन्तमभिकामा भवन्ति यं जनपदं यं
 क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ८.१.५ ॥

sa brūyātnāśya jarayaitajjīryati na vadhenāśya hanyata
 etatsatyam brahmapuramasmikāmāḥ samāhitāḥ eṣa
 ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ
 satyakāmaḥ satyasamkalpo yathā hyeveha prajā anvāviśanti
 yathānuśāsanam yaṁ yamantamabhikāmā bhavanti yaṁ
 janapadam yaṁ kṣetrabhāgaṁ taṁ tamevopajīvanti || 8.1.5 ||

in reply the teacher will say: 'The body may decay due to old age, but the space within [i.e., brahmapura] never decays. Nor does it perish with the death of the body. This is the real abode of Brahman. All our desires are concentrated in it. It is the Self—free from all sins as well as from old age, death, bereavement, hunger, and thirst. It is the cause of love of Truth and the cause of dedication to Truth. If a person strictly follows whatever the ruler of the country commands, he may then get as a reward some land, or even an estate'. [8 - 1 - 5]

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र
 पुण्यजितो लोकः क्षीयते तद्य इहात्मानमनुविद्य
 व्रजन्त्येतांश्च सत्यान्कामांस्तेषां सर्वेषु
 लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य
 व्रजन्त्येतांश्च सत्यान्कामांस्तेषां सर्वेषु लोकेषु
 कामचारो भवति ॥ ८.१.६ ॥

॥ इति प्रथमः खण्डः ॥

tadyatheha karmajito lokaḥ kṣīyata evamevāmutra
 puṇyajito lokaḥ kṣīyate tadya ihātmānamanuvidya
 vrajantyetāṃśca satyāṅkāmāṃsteṣāṃ sarveṣu
 lokeṣvakāmacāro bhavatyatha ya ihātmānamanivudya
 vrajantyetāṃśca satyāṅkāmāṃsteṣāṃ sarveṣu lokeṣu
 kāmacāro bhavati || 8.1.6 ||

|| iti prathamah khaṇḍah ||

Everything perishes, whether it is something you have acquired through hard work in this world or it is a place in the other world which you have acquired through meritorious deeds. Those who leave this world without knowing the Self and the Truths which they should know are not free, no matter where they go. But those who leave this world after knowing the Self and the Truths which they should know are free, no matter where they are. [8 - 1 - 6]

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः
 समुत्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥ ८.२.१ ॥

sa yadi pitṛloka-kāmo bhavati saṅkalpādevāsya pitarah
 samuttiṣṭhanti tena pitṛlokena sampanno mahīyate || 8.2.1 ||

If that person wishes to be in the company of his forefathers, they appear before him as he wishes. Joining his forefathers in that world, he becomes great. [8 - 2 - 1]

8 - 2 - 2

अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः
समुत्तिष्ठन्ति तेन मातृलोकेन सम्पन्नो महीयते ॥ ८.२.२ ॥

atha yadi mātṛloka-kāmo bhavati saṁkalpādevāsya mātaraḥ
samuttiṣṭhanti tena mātṛlokena sampanno mahīyate || 8.2.2 ||

Then if he wishes to be in the company of mothers, they appear before him as he wishes. Joining the mothers in that world, he becomes great. [8 - 2 - 2]

8 - 2 - 3

अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य
भ्रातरः समुत्तिष्ठन्ति तेन भ्रातृलोकेन सम्पन्नो
महीयते ॥ ८.२.३ ॥

atha yadi bhrātṛloka-kāmo bhavati saṁkalpādevāsya
bhrātaraḥ samuttiṣṭhanti tena bhrātṛlokena sampanno
mahīyate || 8.2.3 ||

Then if he wishes to be in the company of brothers, they appear before him as he wishes. Joining the brothers in that world, he becomes great. [8 - 2 - 3]

8 - 2 - 4

अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य
स्वसारः समुत्तिष्ठन्ति तेन स्वसृलोकेन सम्पन्नो
महीयते ॥ ८.२.४ ॥

atha yadi svasṛloka-kāmo bhavati saṁkalpādevāsya
svasāraḥ samuttiṣṭhanti tena svasṛlokena sampanno
mahīyate || 8.2.4 ||

Then if he wishes to be in the company of sisters, they appear before him as he wishes. Joining the sisters in that world, he becomes great. [8 - 2 - 4]

8 - 2 - 5

अथ यदि सखिलोककामो भवति संकल्पादेवास्य
सखायः समुत्तिष्ठन्ति तेन सखिलोकेन सम्पन्नो
महीयते ॥ ८.२.५ ॥

atha yadi sakhilokakāmo bhavati saṁkalpādevāsyā
sakhāyaḥ samuttiṣṭhanti tena sakhilokena sampanno
mahīyate || 8.2.5 ||

Then if he wishes to be in the company of friends, they appear before him as he wishes. Joining friends in that world, he becomes great. [8 - 2 - 5]

8 - 2 - 6

अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य
गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन
सम्पन्नो महीयते ॥ ८.२.६ ॥

atha yadi gandhamālyalokakāmo bhavati saṁkalpādevāsyā
gandhamālye samuttiṣṭhatastena gandhamālyalokena
sampanno mahīyate || 8.2.6 ||

Then if he wishes for a world of fragrant flower garlands, they appear before him as he wishes. By having fragrant flower garlands in that world, he becomes great. [8 - 2 - 6]

8 - 2 - 7

अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने
समुत्तिष्ठतस्तेनान्नपानलोकेन सम्पन्नो महीयते ॥ ८.२.७ ॥

atha yadyannapānalokakāmo bhavati saṁkalpādevāsyānnapāne
samuttiṣṭhatastenānnapānalokena sampanno mahīyate || 8.2.7 ||

Then if he wishes for a world of food and drink, they appear before him as he wishes. By having food and drink in that world, he becomes great. [8 - 2 - 7]

8 - 2 - 8

अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्य
गीतवादित्रे समुत्तिष्ठतस्तेन गीतवादित्रलोकेन सम्पन्नो
महीयते ॥ ८.२.८ ॥

atha yadi gītavāditralokakāmo bhavati saṁkalpādevāśya
gītavāditre samuttiṣṭhatastena gītavāditralokena sampanno
mahīyate || 8.2.8 ||

Then if he wishes for a world of music, that world appears to him as he wishes. By enjoying music in that world, he becomes great. [8 - 2 - 8]

8 - 2 - 9

अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्य
स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन सम्पन्नो
महीयते ॥ ८.२.९ ॥

atha yadi strīloka-kāmo bhavati saṁkalpādevāśya
striyaḥ samuttiṣṭhanti tena strīlokena sampanno
mahīyate || 8.2.9 ||

Then if he wishes for the company of women, they appear before him as he wishes. Being with women in that world, he becomes great. [8 - 2 - 9]

8 - 2 - 10

यं यमन्तमभिकामो भवति यं कामं कामयते
सोऽस्य संकल्पादेव समुत्तिष्ठति तेन सम्पन्नो
महीयते ॥ ८.२.१० ॥
॥ इति द्वितीयः खण्डः ॥

yaṃ yamantamabhikāmo bhavati yaṃ kāmam
kāmayate so'sya saṃkalpādeva samuttiṣṭhati tena
sampanno mahīyate || 8.2.10 ||
|| iti dvitīyaḥ khaṇḍaḥ ||

Whatever province he wishes for, whatever good thing he wishes to have, it appears before him just as he wishes. By acquiring it, he becomes great. [8 - 2 - 10]

8 - 3 - 1

त इमे सत्याः कामा अनृतापिधानास्तेषां सत्यानां
सतामनृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह
दर्शनाय लभते ॥ ८.३.१ ॥

ta ime satyāḥ kāmā anṛtāpidhānāsteṣāṃ satyānām
satāmanṛtamapidhānaṃ yo yo hyasyetaḥ praiti na
tamiha darśanāya labhate || 8.3.1 ||

But all these true desires are under a false cover. Though they rest on the Self, they are all false. This is why if a relative dies, one does not see him again in this world. [8 - 3 - 1]

8 - 3 - 2

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः
कामा अनृतापिधानास्तद्यथापि हिरण्यनिधिं
निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरन्तो न विन्देयुरेवमेवेमाः
सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं
न विन्दन्त्यनृतेन हि प्रत्यूढाः ॥ ८.३.२ ॥

atha ye cāsyeha jīvā ye ca pretā yaccānyadicchanna labhate
sarvaṃ tadatra gatvā vindate'tra hyasyaite satyāḥ kāmā
anṛtāpidhānāstadyathāpi hiraṇyanidhiṃ nihitamakṣetrajñā
uparyupari sañcaranto na vindeyurevamevemāḥ sarvāḥ
prajā aharahargacchantya etaṃ brahmalokaṃ
na vindantyanṛtena hi pratyūdhāḥ || 8.3.2 ||

Further, those of his relatives who are still alive and those who are dead, and also those things a person cannot get even if he wishes for them—all these he gets by going within his heart. All true desires of a person are in his heart, though they are hidden. It is like when there is gold hidden someplace underground and people who are ignorant of it walk over that spot again and again, knowing nothing about it. Similarly, all these beings go to Brahmaloḥka every day, and yet they know nothing about it because they are covered by ignorance. [8 - 3 - 2]

8 - 3 - 3

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं
हृदयमिति तस्माद्धृदयमहरहर्वा एवंवित्स्वर्ग
लोकमेति ॥ ८.३.३ ॥

sa vā eṣa ātmā hṛdi tasyaitadeva niruktaṃ
hṛdyayamiti tasmāddhṛdayamaharaharvā
evaṃvitsvargaṃ lokameti || 8.3.3 ||

The Self resides in the heart. The word hṛdayam is derived thus: hṛdi + ayam—‘it is in the heart.’ Therefore the heart is called hṛdayam. One who knows thus goes daily to the heavenly world [i.e., in his dreamless sleep he is one with Brahman]. [8 - 3 - 3]

8 - 3 - 4

अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय
परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत
एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य
ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ८.३.४ ॥

atha ya eṣa samprasādo'smāccharīrātsamutthāya
param jyotirupasampadya svena rūpeṇābhiniṣpadyata
eṣa ātmeti hovācāitadamṛtamabhayametadbrahmeti
tasya ha vā etasya brahmaṇo nāma satyamiti || 8.3.4 ||

The teacher said: 'Then, this person, who is the embodiment of happiness, emerging from the body and attaining the highest light, assumes his real nature. This is the Self. It is immortal and also fearless. It is Brahman. Another name for Brahman is satya, Truth.' [8 - 3 - 4]

8 - 3 - 5

तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति
तद्यत्सत्तदमृतमथ यत्ति तन्मर्त्यमथ
यद्यं तेनोभे यच्छति यदनेनोभे यच्छति
तस्माद्यमहरहर्वा एवमित्स्वर्गं लोकमेति ॥ ८.३.५ ॥
॥ इति तृतीयः खण्डः ॥

tāni ha vā etāni trīṇyakṣarāṇi satīyamiti
tadyatsattadamṛtamatha yatti tanmartyamatha
yadyaṃ tenobhe yacchati yadanenobhe yacchati
tasmādyamaharāhvā evamītsvargaṃ lokameti || 8.3.5 ||
|| iti tṛtīyaḥ khaṇḍaḥ ||

Sa, tī, and yam—these are the three syllables [which represent Brahman]. Sa stands for that which is immortal. Ti stands for that which is mortal. And yam stands for that which controls both the mortal and the immortal. As both [the mortal and the immortal] are controlled by it, it is called yam. The person who knows the significance of these three syllables enjoys divine bliss every day in dreamless sleep. [8 - 3 - 5]

8 - 4 - 1

अथ य आत्मा स सेतुर्धृतिरेषां लोकानामसंभेदाय
नैतं सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको
न सुकृतं न दुष्कृतं सर्वे पाप्मानोऽतो
निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥ ८.४.१ ॥

atha ya ātmā sa seturdhṛtīreṣāṃ lokānāmasambhedāya
naitaṃ setumahorātre tarato na jarā na mṛtyurna śoko
na sukr̥taṃ na duṣkr̥taṃ sarve pāpmāno'to
nivartante'pahatapāpmā hyeṣa brahmalokaḥ || 8.4.1 ||

Next, this Self is like a dam. It supports the worlds and protects them from getting mixed up. Day and night cannot cross over this dam, nor can old age, death, bereavement, good actions, and bad actions. All sins turn away from it, for this Brahmaloka is free from evil. [8 - 4 - 1]

8 - 4 - 2

तस्माद्वा एतं सेतुं तीर्त्वान्धः सन्ननन्धो
भवति विद्धः सन्नविद्धो भवत्युपतापी
सन्ननुपतापी भवति तस्माद्वा एतं सेतुं
तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो
ह्येवैष ब्रह्मलोकः ॥ ८.४.२ ॥

tasmādvā etaṃ setuṃ tīrtvāndhaḥ sannanandho
bhavati viddhaḥ sannavidddho bhavatyupatāpī
sannanupatāpī bhavati tasmādvā etaṃ setuṃ
tīrtvāpi naktamaharevābhiniṣpadyate sakṛdvibhāto
hyevaiṣa brahmalokaḥ || 8.4.2 ||

Therefore, by crossing this dam, if you are blind you do not feel you are blind. Similarly, if you are hurt, you do not feel you are hurt, and if you are mentally upset, you no longer feel the sorrow. This is why if you cross this dam, even night will be like day, for this world of Brahman is always full of light. [8 - 4 - 2]

8 - 4 - 3

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति
तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामचारो
भवति ॥ ८.४.३ ॥

tadya evaitaṁ brahmalokaṁ brahmacaryeṇānuvindanti
teṣāmevaiṣa brahmalokasteṣāṁ sarveṣu lokeṣu kāmacāro
bhavati || 8.4.3 ||

Those who attain this Brahmaloka through brahmacarya become the masters of Brahmaloka. They can visit all worlds as they like. [8 - 4 - 3]

8 - 5 - 1

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव
तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ
यदिष्टमित्याचक्षते ब्रह्मचर्यमेव
तद्ब्रह्मचर्येण ह्येवेष्ट्वात्मानमनुविन्दते ॥ ८.५.१ ॥

atha yadyajña ityācakṣate brahmacaryameva
tadbrahmacaryeṇa hyeva yo jñātā taṁ vindate'tha
yadiṣṭamityācakṣate brahmacaryameva
tadbrahmacaryeṇa hyeveṣṭvātmānamanuvindate || 8.5.1 ||

Then that which is known as yajña [sacrifice] is brahmacarya. This is because one who knows the Self attains Brahmaloka through brahmacarya. Again, that which is known as iṣṭa [worship] is brahmacarya, for the desired Self is attained through brahmacarya. [8 - 5 - 1]

अथ यत्सत्त्रायणमित्याचक्षते ब्रह्मचर्यमेव
तद्ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं
विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव
तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥ ८.५.२ ॥

atha yatsattrāyaṇamityācakṣate brahmacaryameva
tadbrahmacaryeṇa hyeva sata ātmanastrāṇaṁ
vindate'tha yanmaunamityācakṣate brahmacaryameva
tabbrahmacaryeṇa hyevātmānamanuvidya manute || 8.5.2 ||

Then, that which is known as 'Sattrāyaṇa' [a sacrifice lasting a long time] is brahmacarya, for it is through brahmacarya that the individual self gets liberated [attains union with the Cosmic Self]. Then, that which is called 'mauna' [silence] is brahmacarya, for through brahmacarya one realizes the Self, and having realized the Self one remains absorbed in the thought of it.
[8 - 5 - 2]

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव
तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ
यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तदरश्च
ह वै ण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरं
मदीयं सरस्तदश्वत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः
प्रभुविमितं हिरण्मयम् ॥ ८.५.३ ॥

atha yadanāśakāyanamityācakṣate brahmacaryameva
tadeṣa hyātmā na naśyati yaṁ brahmacaryeṇānuvindate'tha
yadaranyaṇāyanamityācakṣate brahmacaryameva tadaraśca
ha vai ṇyaścārṇavau brahmaloke tṛtīyasyāmito divi tadairam
madīyaṁ sarastadaśvatthaḥ somasavanastadaparājitā
pūrbrahmaṇaḥ prabhuvimitaṁ hiraṇmayam || 8.5.3 ||

Then, that which is known as 'anāśakāyana' [the path of fasting] is brahmacarya, for through brahmacarya one attains the Self which is immortal. Then, that which is called 'araṇyāyana' [life in the forest] is brahmacarya. This is because in Brahmaloḥa, which is the third world from the earth, there are two oceans called Ara and Ṇya. There also one finds a lake called Airammadiya [so-called because its waters are intoxicating], a peepal tree always exuding soma juice, a city called Aparājitā [the Invincible] belonging to Brahmā, and a canopy of gold specially made by the Lord. [8 - 5 - 3]

8 - 5 - 4

तद्य एवैतवरं च ण्यं चार्णवौ ब्रह्मलोके
ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां
सर्वेषु लोकेषु कामचारो भवति ॥ ८.५.४ ॥
॥ इति पञ्चमः खण्डः ॥

tadya evaitavaram ca ṇyam cārṇavau brahmaloke
brahmacaryeṇānuvindanti teṣāmevaiṣa brahmalokasteṣāṃ
sarveṣu lokeṣu kāmācāro bhavati || 8.5.4 ||
|| iti pañcamah khaṇḍaḥ ||

When they attain through brahmacarya the two oceans, Ara and Ṇya, in Brahmaloka, that Brahmaloka is theirs, and they can then move freely in all the worlds. [8 - 5 - 4]

8 - 6 - 1

अथ या एता हृदयस्य नाड्यस्ताः
पिङ्गलस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य
पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल
एष शुक्ल एष नील एष पीत एष लोहितः ॥ ८.६.१ ॥

atha yā etā hṛdayasya nāḍyastāḥ
piṅgalasyāṇimnastiṣṭhanti śuklasya nīlasya
pītasya lohitasyetyasau vā ādityaḥ piṅgala
eṣa śukla eṣa nīla eṣa pīta eṣa lohitaḥ || 8.6.1 ||

Then these veins connected with the heart are each filled with a thin liquid, coloured reddish-yellow, white, blue, yellow, and red. The sun there also has these colours—reddish-yellow, white, blue, yellow, and red. [8 - 6 - 1]

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं
चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ
गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता
आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते
तेऽमुष्मिन्नादित्ये सृप्ताः ॥ ८.६.२ ॥

tadyathā mahāpatha ātata ubhau grāmau gacchatīmaṃ
cāmuṃ caivamevaitā ādityasya raśmaya ubhau lokau
gacchantīmaṃ cāmuṃ cāmuṣmādādityātpratāyante
tā āsu nāḍīṣu sṛptā ābhyo nāḍībhyaḥ pratāyante
te'muṣminnāditye sṛptāḥ || 8.6.2 ||

Just as a big, broad road connects one village with another one which is far-off, in the same way, the rays emerge from the sun and reach out to a person, connecting one with the other. After entering the veins of that person, they emerge from them and then go back into the sun. [8 - 6 - 2]

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं
न विजानात्यासु तदा नाडीषु सृप्तो भवति तं न कश्चन
पाप्मा स्पृशति तेजसा हि तदा सम्पन्नो भवति ॥ ८.६.३ ॥

tadyatra itatsuptaḥ samastḥ samprasannaḥ svapnaṃ
na vijānātyāsu tadā nāḍīṣu sṛpto bhavati taṃ na kaścana
pāpmā sprśati tejasā hi tadā sampanno bhavati || 8.6.3 ||

When a person is sound asleep, all his organs are inactive and quiet. He is free from all worries, and he does not have any dreams. The organs then disappear into the veins. No sin can affect him then, for the rays of the sun have surrounded him. [8 - 6 - 3]

8 - 6 - 4

अथ यत्रैतदबलिमानं नीतो भवति

तमभित आसीना आहुर्जानासि मां जानासि मामिति स

यावदस्माच्छरीरादनुत्क्रान्तो भवति तावज्जानाति ॥ ८.६.४ ॥

atha yatra itadabalimānaṃ nīto bhavati

tamabhita āsīnā āhurjānāsi māṃ jānāsi māmiti sa

yāvada smāccharīrādanutkrānto bhavati tāvajjānāti || 8.6.4 ||

Then when a person becomes weak, his relations sit around him and keep asking: 'Do you know me? Do you know me?' As long as he has not left the body, he is able to recognize them.

[8 - 6 - 4]

8 - 6 - 5

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव
रश्मिभिरूर्ध्वमाक्रमते स ओमिति वा होद्वा
मीयते स यावत्क्षिप्येन्मनस्तावदादित्यं
गच्छत्येतद्वै खलु लोकद्वारं विदुषां
प्रपदनं निरोधोऽविदुषाम् ॥ ८.६.५ ॥

atha yatra itada smāccharīrādutkrāmatyathaitaireva

raśmibhirūrdhvamākramate sa omi ti vā hodvā

mīyate sa yāvatkṣipyenmanastāvadādityaṃ

gacchatyetadvai khalu lokadvāraṃ viduṣāṃ

prapadanaṃ nirodho'viduṣāṃ || 8.6.5 ||

Then when a person leaves the body, he goes upward with the help of these rays. If he dies while meditating on Om, his going up is assured; otherwise not. In the amount of time it takes his mind to move from one thought to another he can reach the realm of the sun. The sun is the gateway to Brahmaloaka. Those who know the meaning of Om and think of it at the time of death enter Brahmaloaka, but those who are ignorant of it have no chance of entering.

[8 - 6 - 5]

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां
मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ८.६.६ ॥
॥ इति षष्ठः खण्डः ॥

tadeṣa ślokaḥ | śataṁ caikā ca hṛdayasya nāḍyastāsāṁ
mūrdhānamabhinīṣṛtaikā | tayordhvamāyannamṛtatvameti
viṣvaṅṅanyā utkramaṇe bhavantyutkramaṇe bhavanti || 8.6.6 ||
|| iti ṣaṣṭhaḥ khaṇḍaḥ ||

There is a verse about this: There are a hundred and one arteries connected with the heart. One of them goes up to the top of the head. A person who goes up following this artery attains immortality. The other arteries go in different directions and cause one to depart from the body in other ways. [8 - 6 - 6]

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
स सर्वाश्च लोकानाप्नोति सर्वाश्च
कामान्यस्तमात्मानमनुविद्य विजानातीति
ह प्रजापतिरुवाच ॥ ८.७.१ ॥

ya ātmāpahatapāpmā vijaro vimṛtyurviśoko
vijighatso'pipāsaḥ satyakāmaḥ satyasamkalpaḥ
so'nveṣṭavyaḥ sa vijijñāsitavyaḥ
sa sarvāṁśca lokānāpnoti sarvāṁśca
kāmanyastamātmānamanuvidya vijānātīti ha
prajāpatiruvāca || 8.7.1 ||

Prajāpati once said: 'The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires'. [8 - 7 - 1]

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त
तमात्मानमन्वेच्छामो यमात्मानमन्विष्य
सर्वाश्च लोकानाप्नोति सर्वाश्च कामानितीन्द्रो हैव
देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ हासंविदानावेव
समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥ ८.७.२ ॥

taddhobhaye devāsura anububudhire te hocurhanta
tamātmānamanvecchāmo yamātmānamanviṣya
sarvāṁśca lokānāpnoti sarvāṁśca kāmānitīndro haiva
devānāmahipravavrāja virocano'suraṇām tau
hāsaṁvidānāveva samitpāṇī prajāpatisakāśamājagmatuḥ || 8.7.2 ||

Both the gods and the demons came to know from people what Prajāpati had said. They said, 'We shall search for that Self, by knowing which we can attain all the worlds and whatever things we desire.' With this object in view, Indra among the gods and Virocana among the demons went to Prajāpati, carrying fuel in their hands. But they did not let each other know their plans. [8 - 7 - 2]

तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ
 ह प्रजापतिरुवाच किमिच्छन्तावास्तमिति तौ होचतुर्य
 आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः
 सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
 स सर्वांश्च लोकानाप्नोति सर्वांश्च
 कामान्यस्तमात्मानमनुविद्य विजानातीति भगवतो
 वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ८.७.३ ॥

tau ha dvātriṁśataṁ varṣāṇi brahmacaryamūṣatustau
 ha prajāpatiruvāca kimicchantāvāstamiti tau hocaturya
 ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ
 satyakāmaḥ satyasamkalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ
 sa sarvāṁśca lokānāpnoti sarvāṁśca
 kāmānyastamātmānamanuvidya vijānātīti bhagavato
 vaco vedayante tamicchantāvavāstamiti || 8.7.3 ||

Both of them spent thirty-two years there living as brahmacarins. One day Prajāpati said to them: ‘For what purpose are you staying here?’ They replied: “‘The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has learned about the Self and known it attains all worlds and all desires.’”—Sir, this is your message. We wish to know that Self, and this is why we are here’. [8 - 7 - 3]

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष
 आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ
 योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्श
 कतम एष इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत
 इति होवाच ॥ ८.७.४ ॥
 ॥ इति सप्तमः खण्डः ॥

tau ha prajāpatiruvāca ya eṣo'kṣiṇi puruṣo dṛśyata eṣa
 ātmeti hovācaitadamṛtamabhayametadbrahmetyatha
 yo'yaṃ bhagavo'psu parikhyāyate yaścāyamādarśe
 katama eṣa ityeṣa u evaiṣu sarveṣvanteṣu parikhyāyata
 iti hovāca || 8.7.4 ||
 || iti saptamaḥ khaṇḍaḥ ||

Prajāpati said to those two, 'That which is seen in the eyes is the Self.' He also said: 'This Self is immortal and fearless. It is Brahman.' Then they asked: 'Lord, we see something when we look in water and again when we look in a mirror. Which is it?' Prajāpati replied, 'The Self is seen in all these'. [8 - 7 - 4]

उदशराव आत्मानमवेक्ष्य यदात्मनो
 न विजानीथस्तन्मे प्रब्रूतमिति तौ
 होदशरावेऽवेक्षांचक्राते तौ ह
 प्रजापतिरुवाच किं पश्यथ इति तौ
 होचतुः सर्वमेवेदमावां भगव आत्मानं
 पश्याव आ लोमभ्यः आ नखेभ्यः
 प्रतिरूपमिति ॥ ८.८.१ ॥

udaśarāva ātmānamavekṣya yadātmano
 na vijānīthastanme prabrūtamiti tau
 hodaśarāve'vekṣāṃcakraṭe tau ha
 prajāpatiruvāca kiṃ paśyatha iti tau
 hocatuḥ sarvamevedamāvāṃ bhagava
 ātmānaṃ paśyāva ā lomabhyaḥ ā
 nakhebhyaḥ pratirūpamiti || 8.8.1 ||

[Prajāpati said:] ‘Look at yourselves in a vessel full of water. If you have any doubts about the Self then let me know.’ They then looked at themselves in the water, and Prajāpati asked, ‘What do you see?’ They replied, ‘We see the reflection of our whole self, including even our hair and nails’. [8 - 8 - 1]

तौ ह प्रजापतिरुवाच साध्वलंकृतौ
 सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति
 तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ
 भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच
 किं पश्यथ इति ॥ ८.८.२ ॥

tau ha prajāpatiruvāca sādhwalaṃkṛtau
 suvasanau pariṣkṛtau bhūtvodaśarāve'vekṣethāmiti
 tau ha sādhwalaṃkṛtau suvasanau pariṣkṛtau
 bhūtvodaśarāve'vekṣāṃcakrāte tau ha prajāpatiruvāca
 kiṃ paśyatha iti || 8.8.2 ||

Prajāpati said to them, 'After getting well-dressed and putting on fine clothes and making yourselves neat and clean, then look into the pan of water.' So the two of them got well-dressed in fine clothes, and made themselves neat and clean. Then they looked into the water. Prajāpati asked, 'What do you see?'. [8 - 8 - 2]

तौ होचतुर्यथैवेदमावां भगवः साध्वलंकृतौ
 सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः
 साध्वलंकृतौ सुवसनौ परिष्कृतावित्येष आत्मेति
 होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह
 शान्तहृदयौ प्रवव्रजतुः ॥ ८.८.३ ॥

tau hocaturyathaivedamāvāṃ bhagavaḥ sādhwalaṃkṛtau
 suvasanau pariṣkṛtau sva evamevemaṃ bhagavaḥ
 sādhwalaṃkṛtau suvasanau pariṣkṛtāvityeṣa ātmeti
 hovācaitadamṛtamabhayametadbrahmeti tau ha
 śāntahr̥dayau pravavrajatuḥ || 8.8.3 ||

The two of them said, 'Revered sir, just as we are well-dressed in fine clothes, and neat and clean, in the same way, these two reflections are well-dressed in fine clothes, and neat and clean.' Prajāpati said: 'That is the Self. It is immortal and fearless. It is Brahman.' The two of them left then, happy in mind. [8 - 8 - 3]

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य
 व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते
 पराभविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम
 तेभ्यो हैतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य
 आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं
 चामुं चेति ॥ ८.८.४ ॥

tau hānvīkṣya prajāpatiruvācānupalabhyātmāmananuvīdya
 vrajato yatara etadupaniṣado bhaviṣyanti devā vāsura vā te
 parābhaviṣyantīti sa ha śāntahr̥daya eva virocano'surāñjagāma
 tebhyo haitāmupaniṣadam̐ provācātmaiveha mahayya ātmā
 paricarya ātmānameveha mahayannātmānaṃ paricarannubhau
 lokāvavāpnotīmaṃ cāmuṃ ceti || 8.8.4 ||

Seeing them leave, Prajāpati said to himself: 'They are going without realizing or knowing anything about the Self. Anyone among them, whether a god or a demon, who will understand the teaching this way [thinking the body to be the Self] will be lost.' Virocana, the king of the demons, went back to the demons happy in mind and explained to them the upaniṣad: [8 - 8 - 4]

तस्मादप्यद्येहाददानमश्रद्धानमयजमानमाहुरासुरो
 बतेत्यसुराणां ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया
 वसनेनालंकारेणेति संस्कुर्वन्त्येतेन ह्यमुं लोकं
 जेष्यन्तो मन्यन्ते ॥ ८.८.५ ॥

tasmādapyadyehādadānamaśraddadhānamayajamānamāhurāsuro
 batetyasurāṇāṃ hyeṣopaniṣatpretasya śarīraṃ bhikṣayā
 vasanenālaṃkāreṇeti saṃskurvantyetena hyamum lokam
 jeṣyanto manyante || 8.8.5 ||

This is why in this world even today people say, 'Oh, he is a demon,' if that person is devoid of the feeling of charity, has no respect for others, and never cares to perform a sacrifice, because the demons have the idea that the body is the Self. When a person dies they decorate the body with all kinds of offerings, new clothes, and jewellery, for they think that by this, the person will conquer the other world. [8 - 8 - 5]

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श
यथैव खल्वयमस्मिञ्छरीरे साध्वलंकृते
साध्वलंकृतो भवति सुवसने सुवसनः
परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो
भवति सामे सामः परिवृक्णे परिवृक्णोऽस्यैव
शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं
पश्यामीति ॥ ८.९.१ ॥

atha hendro'prāpyaiva devānetadbhayaṃ dadarśa
yathaiva khalvayamasmiñcharīre sādhwalaṃkṛte
sādhwalaṃkṛto bhavati suvasane suvasanaḥ
pariṣkṛte pariṣkṛta evamevāyamasminnandhe'ndho
bhavati srāme srāmaḥ parivṛkṇe parivṛkṇo'syaiva
śarīrasya nāśamanveṣa naśyati nāhamatra bhogyaṃ
paśyāmīti || 8.9.1 ||

But even before Indra returned to the gods, a doubt arose in his mind: ‘When the body is well decorated, the reflection is also well decorated. When the body is in fine clothes, the reflection is also in fine clothes. When the body is neat and clean, the reflection is also neat and clean. Again, suppose a person is blind. Then the reflection will show a blind body. Or if the body is lame, the reflection will show a lame body. Or if the body is hurt in some way, the reflection will show the same. Then again, if the body is destroyed, the reflection is gone. I don’t see that anything good will come from this’.[8 - 9 - 1]

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच
 मघवन्यच्छान्तहृदयः प्राव्राजीः सार्धं
 विरोचनेन किमिच्छन्पुनरागम इति स होवाच
 यथैव खल्वयं भगवोऽस्मिञ्छरीरे
 साध्वलंकृते साध्वलंकृतो भवति सुवसने
 सुवसनः परिष्कृते परिष्कृत
 एवमेवायमस्मिन्नन्धोऽन्धो भवति सामे
 सामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य
 नाशमन्वेष नश्यति नाहमत्र भोग्यं
 पश्यामीति ॥ ८.९.२ ॥

sa samitpāṇiḥ punareyāya taṃ ha prajāpatiruvāca
 maghavanyacchāntahṛdayaḥ prāvrajīḥ sārdhaṃ
 virocanena kimicchanpunarāgama iti sa hovāca
 yathaiva khalvayaṃ bhagavo'smiñcharīre
 sādhwalaṃkṛte sādhwalaṃkṛto bhavati suvasane
 suvasanaḥ pariṣkṛte pariṣkṛta
 evamevāyamasminnandhe'ndho bhavati srāme
 srāmaḥ parivṛkṇe parivṛkṇo'syaiva śarīrasya
 nāśamanveṣa naśyati nāhamatra bhogyaṃ
 paśyāmīti || 8.9.2 ||

Indra returned with fuel in hand. Prajāpati asked: 'Indra, you left with Virocana happy in mind. What has made you come back?' Indra replied: 'Lord, when the body is well decorated, the reflection is also well decorated. When the body is in fine clothes, the reflection is also in fine clothes. When the body is neat and clean, the reflection is also neat and clean. Again, suppose a person is blind. Then the reflection will show a blind body. Or if the body is lame, the reflection will show a lame body. Or if the body is hurt in some way, the reflection will show the same. Then again, if the body is destroyed, the reflection is gone. I don't see anything good in this'. [8 - 9 - 2]

एवमेवैष मघवन्निति होवाचैतं त्वेव ते
 भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशतं
 वर्षाणीति स हापराणि द्वात्रिंशतं वर्षाण्युवास
 तस्मै होवाच ॥ ८.९.३ ॥
 ॥ इति नवमः खण्डः ॥

evamevaiṣa maghavanniti hovācāitaṃ tveva te
 bhūyo'nuvyākhyāsyāmi vasāparāṇi dvātriṃśataṃ
 varṣāṇīti sa hāparāṇi dvātriṃśataṃ varṣāṇyuvāsa
 tasmai hovāca || 8.9.3 ||
 || iti navamaḥ khaṇḍaḥ ||

Prajāpati said: 'Indra, it is so. I will explain the matter to you again. Stay here another thirty-two years.' Indra lived another thirty-two years there. Then Prajāpati said to him— [8 - 9 - 3]

य एष स्वप्ने महीयमानश्चरत्येष
 आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति
 स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव
 देवानेतद्भयं ददर्श तद्यद्यपीदं
 शरीरमन्धं भवत्यनन्धः स भवति
 यदि साममस्रामो नैवैषोऽस्य दोषेण
 दुष्यति ॥ ८.१०.१ ॥

ya eṣa svapne mahīyamānaścaratyeṣa
 ātmeti hovācaitadamṛtamabhayametadbrahmeti
 sa ha śāntaḥṛdayaḥ pravavrāja sa hāprāpyaiva
 devānetadbhayaṃ dadarśa tadyadyapīdaṃ
 śarīramandhaṃ bhavatyandhaḥ sa bhavati
 yadi srāmamasrāmo naivaiṣo'sya doṣeṇa
 duṣyati || 8.10.1 ||

‘That person who goes about being worshipped in dreams is the Self. It is immortal and fearless. It is Brahman.’ Indra then left happy in mind. But even before he returned to the gods, a doubt arose in his mind: ‘A person may be blind, but when he is dreaming he is not blind. He may be lame, but when he is dreaming he is not lame. There may be some defects in his body, but his dream body is not affected by them’. [8 - 10 - 1]

न वधेनास्य हन्यते नास्य साम्येण सामो
 घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव
 भवत्यपि रोदितीव नाहमत्र भोग्यं
 पश्यामीति ॥ ८.१०.२ ॥

na vadhenāśya hanyate nāśya srāmyeṇa srāmo
 ghnanti tvevainaṃ vicchādayantīvāpriyavetteva
 bhavatyapi roditīva nāhamatra bhogyaṃ
 paśyāmīti || 8.10.2 ||

‘The body may be killed but the other is not killed. Nor is the dream body lame if the body is lame. Nevertheless, in dreams it may seem as if people are killing him; it may seem as if people are chasing him; it may seem as if there is something unpleasant. He may even seem to be weeping. I see nothing good in this’. [8 - 10 - 2]

स समित्पाणिः पुनरेयाय तं ह
 प्रजापतिरुवाच मघवन्यच्छान्तहृदयः
 प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच
 तद्यद्यपीदं भगवः शरीरमन्धं
 भवत्यनन्धः स भवति यदि साममसामो
 नैवैषोऽस्य दोषेण दुष्यति ॥ ८.१०.३ ॥

sa samitpāṇiḥ punareyāya taṃ ha
 prajāpatiruvāca maghavanyacchāntahṛdayaḥ
 prāvrājīḥ kimicchanpunarāgama iti sa hovāca
 tadyadyapīdaṃ bhagavaḥ śarīramandhaṃ
 bhavatyanandhaḥ sa bhavati yadi srāmamasrāmo
 naivaiṣo'sya doṣeṇa duṣyati || 8.10.3 ||

Indra returned with fuel in hand. Prajāpati asked: 'Indra, you left happy in mind. What has made you come back?' Indra replied: 'Lord, a person may be blind, but when he is dreaming he is not blind. He may be lame, but when he is dreaming he is not lame. There may be some defects in his body, but his dream body is not affected by them'. [8 - 10 - 3]

न वधेनास्य हन्यते नास्य साम्येण सामो
 घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव
 भवत्यपि रोदित्वा नाहमत्र भोग्यं
 पश्यामीत्येवमेवैष मघवन्निति होवाचैतं
 त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि
 द्वात्रिंशतं वर्षाणीति स हापराणि द्वात्रिंशतं
 वर्षाण्युवास तस्मै होवाच ॥ ८.१०.४ ॥
 ॥ इति दशमः खण्डः ॥

na vadhenāśya hanyate nāśya srāmyeṇa srāmo
 ghnanti tvevainaṃ vicchādayantīvāpriyavetteva
 bhavatyapi roditīva nāhamatra bhogyaṃ
 paśyāmītyevamevaiṣa maghavanniti hovācāitaṃ
 tveva te bhūyo'nuvyākhyāsyāmi vasāparāṇi
 dvātriṃśataṃ varṣāṇīti sa hāparāṇi dvātriṃśataṃ
 varṣāṇyuvāsa tasmai hovāca || 8.10.4 ||
 || iti daśamaḥ khaṇḍaḥ ||

‘The body may be killed but the other is not killed. Nor is the dream body lame if the body is lame. Nevertheless, in dreams it may seem as if people are killing him; it may seem as if people are chasing him; it may seem as if there is something unpleasant. He may even seem to be weeping. I see nothing good in this.’ Prajāpati said: ‘Indra, it is so. I will explain the matter to you again. Stay here another thirty-two years.’ Indra lived another thirty-two years there. Then Prajāpati said to him— [8 - 10 - 4]

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः
 स्वप्नं न विजानात्येष आत्मेति
 होवाचैतदमृतमभयमेतद्ब्रह्मेति
 स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव
 देवानेतद्भयं ददर्श नाह खल्वयमेवं
 सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो
 एवेमानि भूतानि विनाशमेवापीतो भवति
 नाहमत्र भोग्यं पश्यामीति ॥ ८.११.१ ॥

tadyatra itatsuptaḥ samastaḥ samprasannaḥ
 svapnaṁ na vijānātyeṣa ātmeti
 hovāca itadamṛtam abhaya metad brahmeti
 sa ha śānta hṛdayaḥ pravavrāja sa hāprāpyaiva
 devānetad bhayaṁ dadarśa nāha khalvayamevaṁ
 sampratyātmānaṁ jānātyayama hamasmīti no
 evemāni bhūtāni vināśamevāpīto bhavati
 nāhamatra bhogyaṁ paśyāmīti || 8.11.1 ||

Prajāpati said: ‘When the self is sleeping, with all its organs inactive, it is free from worry and has no dreams. This is what the Self is like [i.e., it is spotless]. It is immortal and fearless. It is Brahman.’ Indra left happy in mind. But even before he got back to the gods, he was troubled by a doubt: ‘When the self is in deep sleep, it is not able to recognize itself as “I am so-and-so,” as it does when it is awake. Not only that, it does not even recognize beings around it. It is as if the self has been obliterated. I don’t see that anything good will come from this’. [8 - 11 - 1]

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच
 मघवन्यच्छान्तहृदयः प्राव्राजीः
 किमिच्छन्पुनरागम इति स होवाच नाह
 खल्वयं भगव एवं सम्प्रत्यात्मानं
 जानात्ययमहमस्मीति नो एवेमानि भूतानि
 विनाशमेवापीतो भवति नाहमत्र भोग्यं
 पश्यामीति ॥ ८.११.२ ॥

sa samitpāṇiḥ punareyāya taṃ ha prajāpatiruvāca
 maghavanyacchāntahṛdayaḥ prāvrājīḥ
 kimicchanpunarāgama iti sa hovāca nāha
 khalvayaṃ bhagava evaṃ sampratyātmānaṃ
 jānātyayamahamasmīti no evemāni bhūtāni
 vināśamevāpīto bhavati nāhamatra bhogyaṃ
 paśyāmīti || 8.11.2 ||

Indra returned with fuel in hand. Prajāpati asked: ‘Indra, you left happy in mind. What has made you come back?’ Indra replied: ‘Lord, when the self is in deep sleep, it is not able to recognize itself as “I am so-and-so,” as it does when it is awake. Not only that, it does not even recognize beings around it. It is as if the self has been obliterated. I don’t see anything good coming from this’. [8 - 11 - 2]

एवमेवैष मघवन्निति होवाचैतं त्वेव ते
 भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्वसापराणि
 पञ्च वर्षाणीति स हापराणि पञ्च वर्षाण्युवास
 तान्येकशतं सम्पेदुरेतत्तद्यदाहुरेकशतं
 ह वै वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास
 तस्मै होवाच ॥ ८.११.३ ॥
 ॥ इति एकादशः खण्डः ॥

evamevaiṣa maghavanniti hovācāitaṃ tveva te
 bhūyo'nuvyākhyāsyāmi no evānyatra itasmādvāsāparāṇi
 pañca varṣāṇīti sa hāparāṇi pañca varṣāṇyuvāsa
 tānyekaśataṃ sampeduretattadyadāhurekaśataṃ
 ha vai varṣāṇi maghavānprajāpatau brahmacaryamuvāsa
 tasmai hovāca || 8.11.3 ||
 || iti ekādaśaḥ khaṇḍaḥ ||

Prajāpati said: 'Indra, it is so. I will explain the matter to you again. Stay here another five years.' Indra lived there another five years. The total time Indra spent thus was one hundred and one years. This is what sages refer to when they say, 'Indra lived with Prajāpati for one hundred and one years practising brahmacarya.' Then Prajāpati said to him— [8 - 11 - 3]

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ ८.१२.१ ॥

maghavanmartyaṃ vā idaṃ śarīramāttaṃ mṛtyunā
tadasyāmṛtasyāśarīrasyātmano'dhiṣṭhānamātto vai
saśarīraḥ priyāpriyābhyāṃ na vai saśarīrasya sataḥ
priyāpriyayorapahatirastyaśarīraṃ vāva santaṃ na
priyāpriye spṛśataḥ || 8.12.1 ||

Indra, this body is mortal. It has been captured by death. Yet it is the base of the Self, which is immortal and formless. One who has a body is subject to both happiness and unhappiness. In fact, there is no end to happiness and unhappiness so long as one has a body. But when a person is free from the body, nothing good or bad can touch him. [8 - 12 - 1]

अशरीरो वायुरभ्रं विद्युत्स्तनयित्नु रशरीराण्येतानि
तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं
ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यन्ते ॥ ८.१२.२ ॥

aśarīro vāyurabhraṃ vidyutstanayitnuraśarīrāṇyetāni
tadyathaitānyamuṣmādākāśātsamutthāya paraṃ
jyotirupasampadya svena rūpeṇābhiniṣpadyante || 8.12.2 ||

The air is formless. So also are clouds, lightning, and thunder. All these arise from the sky and assume their respective forms due to the heat of the sun. [8 - 12 - 2]

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं
 ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स
 उत्तमपुरुषः स तत्र पर्येति जक्षत्क्रीडन्नममाणः
 स्त्रीभिर्वा यानैर्वा जातिभिर्वा नोपजनं स्मरन्निदं
 शरीरं स यथा प्रयोग्य आचरणे युक्त
 एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ८.१२.३ ॥

evamevaiṣa samprasādo'smāccharīrātsamutthāya param
 jyotirupasampadya svena rūpeṇābhiniṣpadyate sa
 uttamapuruṣaḥ sa tatra paryeti jakṣatkriḍanramamāṇaḥ
 strībhirvā yānairvā jñātibhirvā nopajanaṁ smarannidaṁ
 śarīraṁ sa yathā prayogya ācaraṇe yukta
 evamevāyamasmiñcharīre prāṇo yuktaḥ || 8.12.3 ||

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramātmā, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prāṇa [life] remains harnessed to the body [due to karma]. [8 - 12 - 3]

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः
 पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स
 आत्मा गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति
 स आत्माभिव्याहाराय वागथ यो वेदेदं शृण्वानीति
 स आत्मा श्रवणाय श्रोत्रम् ॥ ८.१२.४ ॥

atha yatra itadākāśamanuviṣaṇṇaṁ cakṣuḥ sa cākṣuṣaḥ
 puruṣo darśanāya cakṣuratha yo vededaṁ jighrāṇīti sa
 ātmā gandhāya ghrāṇamatha yo vededamabhivyāharāṇīti
 sa ātmābhivyāhārāya vāgatha yo vededaṁ śṛṇvānīti sa
 ātmā śravaṇāya śrotram || 8.12.4 ||

Next, this organ of vision lies inside the space in the eyes. That is where the deity presiding over the eyes [i.e., the Self] is. The eye is the instrument through which the Self sees. Next, the one who knows 'I am smelling this' is the Self. The organ of smell is the instrument through which the Self smells. Next, the one who knows 'I am speaking this' is the Self. The organ of speech is the instrument through which the Self speaks. Next, the one who knows 'I hear this' is the Self. The organ of hearing is the instrument through which the Self hears. [8 - 12 - 4]

अथ यो वेदेदं मन्वानीति सात्मा मनोऽस्य
 दैवं चक्षुः स वा एष एतेन दैवेन
 चक्षुषा मनसैतान्कामान्पश्यन्मते य
 एते ब्रह्मलोके ॥ ८.१२.५ ॥

atha yo vededaṃ manvānīti sātmā mano'sya
 daivaṃ cakṣuḥ sa vā eṣa etena daivena
 cakṣuṣā manasaitānkāmānpaśyanramate ya
 ete brahmaloke || 8.12.5 ||

Then, it is the Self which knows 'I am thinking this.' The mind is its divine eye. The Self, now free, enjoys seeing everything it wants to see in Brahmaloka through its divine mental eye. [8 - 12 - 5]

तं वा एतं देवा आत्मानमुपासते तस्मात्तेषां
 सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाश्च
 लोकानाप्नोति सर्वाश्च कामान्यस्तमात्मानमनुविद्य
 विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ८.१२.६ ॥
 ॥ इति द्वादशः खण्डः ॥

taṃ vā etaṃ devā ātmānamupāsate tasmātteṣāṃ
 sarve ca lokā āttāḥ sarve ca kāmāḥ sa sarvāṃśca
 lokānāpnoti sarvāṃśca kāmānyastamātmānamanuvidya
 vijānātīti ha prajāpatiruvāca prajāpatiruvāca || 8.12.6 ||
 || iti dvādaśaḥ khaṇḍaḥ ||

This Self is worshipped by the gods. This is why all worlds and all desirable things are within their grasp. One who fully understands and realizes this Self [with the help of teachers and the scriptures] is able to attain whatever worlds and whatever desirable things he wants. This is what Prajāpati taught Indra. [8 - 12 - 6]

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं
 प्रपद्येऽश्व इव रोमाणि विधूय पापं
 चन्द्र इव राहोर्मुखात्प्रमुच्य धूत्वा
 शरीरमकृतं कृतात्मा
 ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥ ८.१३.१ ॥

śyāmācchabalaṃ prapadye śabalācchyāmaṃ
 prapadye'śva iva romāṇi vidhūya pāpaṃ
 candra iva rāhormukhātpromucya dhūtvā
 śarīramakṛtaṃ kṛtātmā
 brahmalokamabhisambhavāmītyabhisambhavāmīti || 8.13.1 ||

From the dark may I attain the diverse. From the diverse may I attain the dark. Like a horse shaking its fur [to remove the dirt], I will shake off whatever spot I may have on my character. Like the moon freeing itself from the mouth of Rāhu [and regaining its brightness], I will, having accomplished everything, lay down this body and attain that eternal Brahmaloaka.
 [8 - 13 - 1]

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा
तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां
वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां
यशो राज्ञां यशोविशां यशोऽहमनुप्रापत्सि स
हाहं यशसां यशः श्येतमदत्कमदत्कं
श्येतं लिन्दु माभिगां लिन्दु माभिगाम् ॥ ८.१४.१ ॥
॥ इति चतुर्दशः खण्डः ॥

ākāśo vai nāma nāmarūpayornirvahitā te yadantarā
tadbrahma tadamṛtaṃ sa ātmā prajāpateḥ sabhāṃ
veśma prapadye yaśo'haṃ bhavāmi brāhmaṇānāṃ
yaśo rājñāṃ yaśoviśāṃ yaśo'hamanuprāpatsi sa
hāhaṃ yaśasāṃ yaśaḥ śyetamadatkamadatkam
śyetaṃ lindu mābhigāṃ lindu mābhigām || 8.14.1 ||
|| iti caturdaśaḥ khaṇḍaḥ ||

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajāpati. May I attain the fame of a brāhmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat.
[8 - 14 - 1]

तथैतद्ब्रह्मा प्रजापतयै उवाच
 प्रजापतिर्मनवे मनुः प्रजाभ्यः
 आचार्यकुलाद्वेदमधीत्य यथाविधानं
 गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे
 शुचौ देशे स्वाध्यायमधीयानो
 धर्मिकान्विदधदात्मनि सर्वेन्द्रियाणि
 सम्प्रतिष्ठाप्याहिंसन्सर्व भूतान्यन्यत्र
 तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं
 ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते
 न च पुनरावर्तते ॥ ८.१५.१ ॥

tadhaitadbrahmā prajāpatayai uvāca
 prajāpatirmanave manuḥ prajābhyaḥ
 ācāryakulādvēdamadhītya yathāvidhānaṁ
 guroḥ karmātiśeṣeṇābhisamāvṛtya kuṭumbe
 śucau deśe svādhyāyamadhīyāno
 dharmikānvidadhadātmani sarvaindriyāṇi
 sampratiṣṭhāpyāhiṁsansarva bhūtānyanyatra
 tīrthebhyaḥ sa khalvevaṁ vartayanyāvadāyusaṁ
 brahmalokamabhisampadyate na ca punarāvartate
 na ca punarāvartate || 8.15.1 ||

Brahmā taught this knowledge of the Self to Prajāpati, and Prajāpati taught it to Manu. Manu, in his turn, taught it to all human beings. A young man goes to live at his teacher's house and serves him, and when he is free he studies the Vedas in the prescribed manner. After finishing all his studies, he goes back home and marries. But he continues to study the scriptures in a sacred place. He also teaches his children and disciples in such a way that they will be religious. He keeps all his senses under control and avoids violence unless he is at a holy place. This is how he lives his whole life. Then after death he goes to Brahmaloaka, and he is not born again, he is not born again. [8 - 15 - 1]